THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By dissiminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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The Bishop's Message

The Campaign For Missions and Institutions

The Campaign Committee will continue to function during the five years in which period we hope to receive many additional pledges for our Missions and Institutions. This Committee will also act as advisory to the Bishop in the allocation of the funds. The principle that has governed us is to endeavor to carry out all the projected improvements of the present Mission buildings and to cut down on new work until additional funds are received. To the Institutions we have allocated a proportionate amount of the funds already pledged (which includes the designations). One or two smaller items on the budget were designated in full and will be paid in full. In accordance with the pledge of the Diocese for the balance of the deficit to the National Council and the deficit in the current receipts from Parishes and Missions in 1926 towards our Missionary obligation, the Campaign Committee has paid through the Diocese these amounts in full. Additional pledges and contributions received during the next five years designated for particular objects will be used in accordance with such designations. A complete report of all allocations from payments will be made in the near future.

Bishop's Bricks

The Advent Offering is now part of "The Bishop's Bricks Fund" and at the annual service on January 8th the Epiphany Offering contributed by sixty Church Schools amounted to about $2200, the banner being awarded to St. Martin's Church, Chestnut Hill. This money will be devoted to the new Mission at Rhawnhurst, and when the first building is erected part of it will be a memorial to the children. We hope that next Advent every Church School in the Diocese will be represented in this annual effort of the children to help in the erection of a building for a Mission in the Diocese.

A Cathedral Site

We are publishing in this issue a map showing the location of the property which has been secured as a Cathedral site and on which many of our Diocesan Institutions will eventually be located. It is a superb site, being within a few feet of the highest point in the City.

As may be seen from the map, it is bounded on the east by Ridge Avenue and is in the City of Philadelphia within a few hundred feet of the Montgomery Line. There is an unobstructed view to Conshohocken, about four miles distant; across the Schuylkill to Bryn Mawr, about five miles, and across the Wissahickon to Chestnut Hill, less than two miles distant, and to the business district of Roxborough, about three miles.

The site contains about 100 acres, and will be easily accessible from every section of our Diocese.

The Bishops' Crusade

The Bishops' Crusade is now under way. Many meetings have been held, but its object will not be achieved unless it becomes the *people's Crusade*. In the Parochial Missions which will mark the culmination of the Crusade our members should realize what it means to be a Christian, living a Christian life, with the obligation of service; then the spiritual results will bring in a new era in the history of our Church. As a matter of fact, there is very little personal Evangelistic work done in the Church, and that is our great weakness.

During the Lenten Season, with its frequent opportunities for devotion and worship, let us pray that we may get a more spiritual conception of the layman's vocation and ministry and that we may be led to share our blessings with others in lives of service. Inspirational meetings, sectional meetings, and general conferences have their place, but unless the Bishops' Crusade leads to a people's Crusade for the upbuilding of the Church of Christ it will not leave many permament results.

An apparent result of the Crusade should be manifest in increased attendance at the Lenten Services in our respective Churches and Missions. If every

member of a Parish will attend these services as frequently as possible it will be encouragement to the Rector;—an inspiration in our common worship;—and a wonderful preparation for the personal work to which every member of the Church should be dedicated.

Our definite plan should not only include the attendance at such services, but also lead many to seek and find others to share with them the privileges and blessings of the Lenten Season, so that they, too, may know the joy and comfort and peace that comes to those who live a Christian life.

Good Friday Offerings

At the last General Convention the House of Bishops recommended that offerings be taken on Good Friday for our Church work in Palestine. As the American representative of the Bishop in Jerusalem, I urge every Rector in this Diocese to take such an offering.

In addition to our annual contribution to the work of Bishop MacInnes in Jerusalem and the East for his Missions, Schools, Orphanages, and Hospitals, the Good Friday Offerings are used for the educational work of our American Chaplain in the Armenian Seminary in Jerusalem and for other work in the Near East authorized by the National Council.

As we *"pray* for the peace of Jerusalem" let us *give* generously for the work of our Church in the Holy Land.

Making a Will The Church Foundation

For some time we have been impressed with the fact that it would be a benefit to our members and to our Church if we had some simple method for bequeathing money for Church purposes. To meet this need *"The Church Foundation"* has been chartered for "the support of any benevolent, charitable, educational, or missionary undertaking of the Protestant Episcopal Church."

The members and directors of this Corporation will be elected by the Convention of the Diocese. Money or real estate bequeathed to *"The Church Foundation"* can therefore be used for the needs of the Church as may be most apparent from generation to generation. Those who desire can limit the use by stating the income to be used for Missionary work; for Educational work; for Social Service work; for Community work; for Charitable work; for Benevolent work; for work among orphans; for work among the aged; for Hospital work; for work among the foreign-born and their children; for work among the colored people; for Domestic and Foreign Missions.

When you are making your Will or adding codicils to your present Will please remember *The Church Foundation.*

Special and Stated Meetings in February

Following is a list of scheduled meetings of various organizations of the Church to be held in February, according to dates filed at the Church House.

Where places of meetings are not given the meetings will be in the Church House, 202 South Nineteenth Street, Philadelphia.

SPECIAL MEETINGS

February 2: All Day Missionary Meeting of Woman's Auxiliary of Diocese, Holy Trinity Church, Rittenhouse Square. Holy Communion, 10 A. M.; Missionary Address, 2.30 P. M. Box Luncheon in Parish House, 12.30 to 1.45.

February 7: Church Club Night. Discussion on Rural Work.

February 28: The Bishop's Pre-Lenten Conference with Clergy, Holy Trinity Church, morning, 11 o'clock.

February 28: The Rev. J. O. S. Huntington, Superior of the Holy Cross Order, meets with Clergy under auspices of The Bishops' Crusade Commission, Holy Trinity Church, afternoon.

WEEKLY MEETINGS

Mondays.—The Clerical Brotherhood, 11.30 A. M.

Wednesdays.—Officers of Women's Auxiliary of Diocese, 12.30 P. M.

Thursdays.—Church Normal School, 5.15 to 10 P. M (autumn semester ends December 15th).

MONTHLY AND OTHER STATED MEETINGS

First Monday.—Department Missions, 4 P. M.; Deaconess House Board, 11 A. M., 708 Spruce Street.

First Tuesday.—Standing Committee, 4 P. M.; Managers, Church Home for Children, 11 A. M.

First Wednesday.—Colored Committee, Woman's Auxiliary, 10.30 A. M.; Diocesan Committee, Woman's Auxiliary, 10.30 A. M., Holy Trinity Parish House.

First Thursday.—Advancement Society Annual Meeting, 4 P. M.

Second Monday.—Church Schools Commission, 4 P. M.; Jewish Committee, 2.30 P. M.; Churchwoman's Club.

Second Tuesday.—Italian Committee, 10.30 A. M.; Female Episcopal Benevolent Society, St. James Guild House, 12 noon; Associate Deaconess House, 11 A. M., 708 Spruce St.; W. A. Executive Board, 10.30 A. M.; House of Holy Child, 2.30 P. M.

Second Wednesday.—Domestic Committee, 10.30 A. M.; Senior Members Girls' Friendly, 6 P. M.

Second Thursday.—St. Martha's House, 11 A. M.; Executive Council of Diocese, 3.30 P. M.

Third Monday.—Diocesan Altar Guild, 2.30 P. M.; Board of Directors Church Community House, 8 P. M., at Morrisville, Pa.

Third Tuesday.—Cathedral League, 11 A. M.; City Mission, 4 P. M.

Third Wednesday.—Foreign Committee, Woman's Auxiliary, 10 A. M.

Fourth Monday.—Department Christian Social Service and Institutions, 3.30 P. M.

Fourth Tuesday.—Department of Religious Education, 3.30 P. M.

Fourth Wednesday.—Indian Hope, Woman's Auxiliary, 11 A. M.

Fourth Friday.—Church Periodical Club, 10.30 A. M.

The Bishop's Bricks Fund Presentation Service

The Bishop's Bricks Fund held its Annual Presentation Service at the Chapel of the Meditator, Fifty-first and Spruce Streets, on Saturday afternoon, January 8th.

It has been the custom to hold this service in a different church each year, and we are very grateful to the Rev. Granville Taylor and all those at the Chapel of the Mediator for their kind hospitality.

We also want to thank the Rev. Paul Micou and his Choir, who came all the way from Bustleton and added so much to the service.

Many of the boys and girls and older people of the Diocese were present, and we appreciate their interest. But at the same time we are very sorry that there were not more of the Parishes that we call "our old Bishop's Bricks Fund Contributors" there. This is the only chance that we all have of meeting with our Bishop and expressing to him, through our Advent Offerings to his Fund, our willingness to do our share in forwarding the work that he has planned, and is trying to carry out here in the Diocese of Pennsylvania.

Fifty-seven Parishes contributed towards the total of $2,183.52 that was presented to Bishop Garland and which is to be used for the new Mission just started at Rhawnhurst.

After the service in the Chapel the boys and girls were entertained in the Parish House by Miss Julia Williamson, who is so well known in her work among the Girl Scouts, and who held us all—young and old—spell-bound by her fascinating Christmas stories. Following Miss Williamson, Bishop Garland announced the amount of the offering and awarded the banner for the Church presenting the largest amount, to St. Martin in the Fields, Chestnut Hill. But mention must be made of one of the most noteworthy offerings, that from the Mission at Rhawnhurst. This "baby" of the Diocese, through the boys and girls of its Church School, gave a per capita offering of $3.11!

We wish to thank the following Parishes and friends for their gifts, and we hope through their interest and co-operation that next year we may enlarge our thanks to include *every* Parish in the Diocese.

All Saints, Moyamensing, $5.00; All Saints, Torresdale, $5.00; All Souls for the Deaf, $15.00; Christ Church, $45.00; Covenant, $35.00; Epiphany, Germantown, $25.00; Gloria Dei, $11.00; Good Shepherd, Kensington, $37.00; Grace Church, Mt. Airy, $180.63; Holy Trinity, $47.25; House of Prayer, Branchtown, $20.00; L'Emmanuello, $14.30; Chapel of the Mediator, $25.00.

St. Barnabas', Germantown, $5.00; St. Barnabas', West Phila., $9.00; St. David's, Manayunk, $9.94; St. Elizabeth's, $5.00; St. George's, Richmond, $27.55; St. James, $30.00; St. James the Less, $20.00; St. John Baptist, Germantown, $11.70.

St. Luke's, Bustleton, $84.49; St. Luke's, Germantown, $5.00; St. Luke's, Kensington, $30.25; St. Luke and the Epiphany, $32.00; St. Mary's Chapel, $10.00; St. Mark's, Frankford, $75.00; St. Martin's, Oak Lane, $34.48; St. Martin in the Fields, $222.27; St. Paul's, Chestnut Hill, $124.13; St. Peter's, $100.44; St. Peter's, Germantown, $37.30; St. Simeon's, $10.00; St. Timothy's, Roxborough, $20.38; Zion, Logan, $17.21.

Andalusia Redeemer, $8.00; Ardmore, St. Mary's $52.84; Bala, St. Asaph's, $128.26; Chester, St. Paul's, 41.24; Compass, St. John's, $3.00; Concord, St. John's, $7.00; Conshohocken, Calvary, $10.00; Cynwyd, St. John's, $10.00; Doylestown, St. Paul's, $15.00; Eddington, Christ, $10.00; Elkins Park, St. Paul's, $75.00; Honey Brook, St. Mark's, $8.00.

Jenkintown, Our Saviour, $20.65; Lansdowne, St. John Evangelist, $50.00; Newtown, St. Luke's, $7.68; Oaks, St. Paul's, $4.08; Paoli, Good Samaritan, $151.00; Prospect Park, St. James, $5.00; Radnor, St. Martin's, $47.21; Rockdale, Calvary, $25.03; Rosemont, Good Shepherd, $10.00; Upper Merion, Christ, $10.00; Warwick, St. Mary's, $4.55; West Chester, Holy Trinity, $20.00; Wyncote, All Hallow's, $15.00.

Yardley, St. Andrew's, $11.10; Hebrew Christian Synagogue, $3.00; Gift, $1.00; Gift, $20.00; Gift, $5.00; Gift, $3.40.

Total, $2183.62.

GIRLS' FRIENDLY SOCIETY AUXILIARY OF SEAMEN'S CHURCH INSTITUTE

The Girls' Friendly Society Auxiliary of the Seamen's Church Institute made the following donation towards Christmas happiness at the Institute:

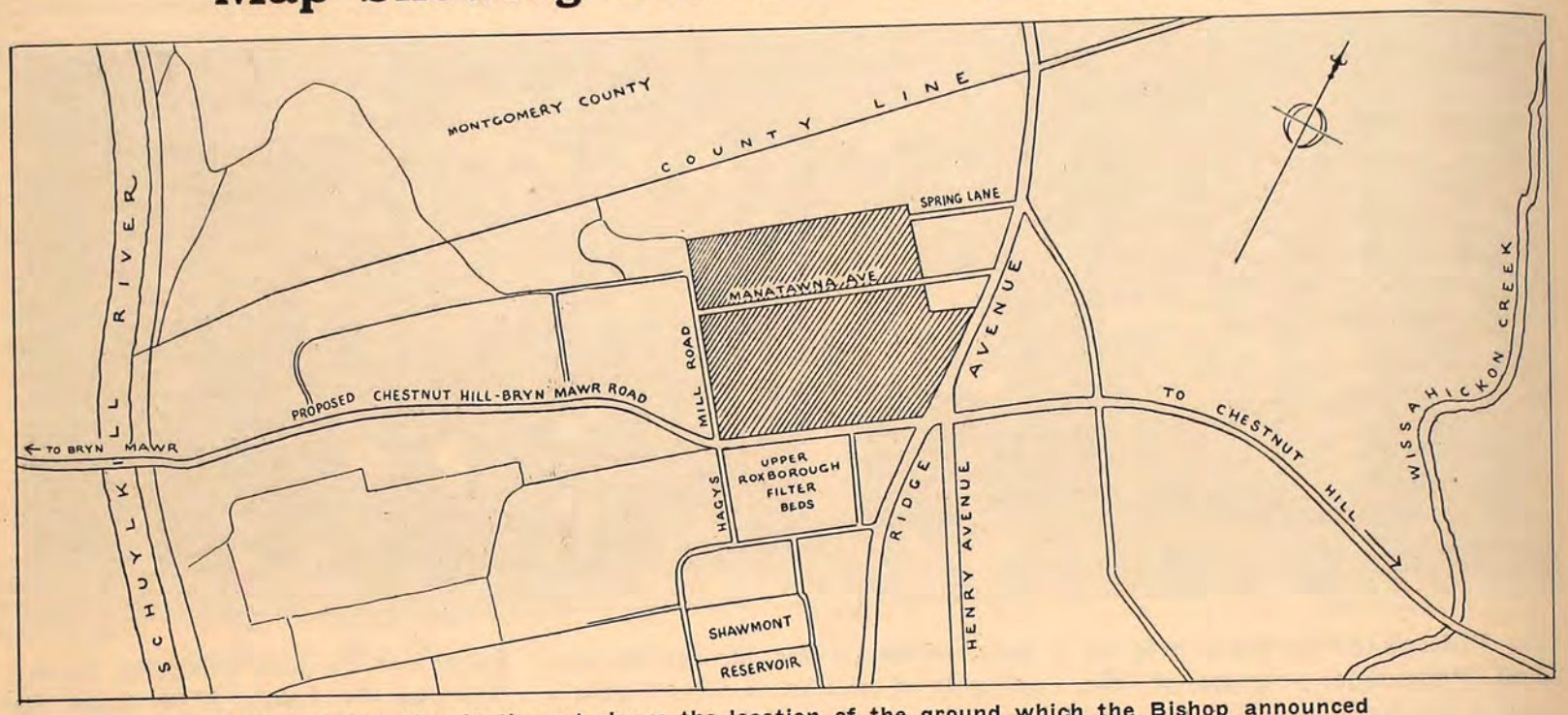
70 knitted scarfs, 3 pairs knitted woolen socks, 203 large "ditty bags," 75 small bags with needles and thread, 144 spools of darning cotton, 1 box reels of thread, 100 writing tablets, 50 lead pencils, 12 packages of tobacco, 250 Christmas cards, bundle of magazines, a subscription for the *American Scandinavian Review* for 1927, a monthly much appreciated by the men at the Institute.

The special work appointed to the G. F. S. Auxiliary is the care of the Chapel of the Redeemer at the Institute, to which it has already supplied most of the Chapel chairs.

Laugh a little more at your own troubles and a little less at your neighbor's. —*Liguorian.*

Nothing that we loved will truly perish, but will be found again in Him who takes up our history that has vanished, and in whom our life is hid.

Map Showing Location of Cathedral Site



The shaded portion in the cut shows the location of the ground which the Bishop announced had been secured as Cathedral site and on which many of our Diocesan Institutions eventually will be located. It covers about 100 acres and is approximately 400 feet above sea level, giving a commanding view for many miles in all directions. Conshohocken is about four miles away; across the Schuylkill River to Bryn Mawr is about five miles; across the Wissahickon Creek to Chestnut Hill is about two miles and to the business district of Roxborough is about three miles.

The Bishops' Crusade

As THE CHURCH NEWS was going to press for this issue "The Bishops' Crusade" was being extended into the second week of the series of Missions arranged for the Epiphany season.

The Six-Day Missions in the three centres of Philadelphia, one at Holy Trinity Church, Rittenhouse Square; another at the Mediator in West Philadelphia and the third at St. Luke's, Germantown, had been finished. Beginning on Sunday night, January 23, and continuing until Friday night, January 28, the Visiting Crusaders, accompanied by a number of our own local Clergy, were engaged in conducting the series of Two-Day Missions in nineteen different centres, covering in this series virtually every part of the Diocese.

It was the general opinion that it is as yet a little too early to attempt any determination of the results of the Crusade, or to what extent the spiritual objectives of the Crusade may have been advanced, so far as the great movement has progressed in the Diocese. It was pointed out by a number of the Clergy who had co-operated in the various Missions that the Crusade has only started and that the real effects of the movement so far as its objectives are concerned will be better discerned in the "Follow-up" work in the Parishes and in the Parochial Missions which are to be held during the Lenten season.

Already a number of the Rectors of Parishes have notified the Diocesan Commission of their intention to conduct Parochial Missions, beginning with the Lenten season and at later periods. A number of the Clergy have accepted service to act as Missioners in Parochial Missions where their services may be desired.

Included in these are several who served as Crusaders in the program arranged by the National Commission on Evangelism and who, in that capacity, conducted Missions in other Dioceses. They are the Rev. Floyd W. Tomkins, the Rev. Charles E. Eder, the Rev. N. B. Groton, the Rev. Charles E. Tuke, the Rev. John R. Hart, the Rev. H. Cresson McHenry. Others of the Clergy of the Diocese who have offered to help in any way they can are the Rev. Charles Townsend, the Rev. S. A. Caine, the Rev. L. N. Caley, the Rev. Charles J. Harriman, the Rev. H. St. Clair Hathaway, the Rev. H. S. Paynter, the Rev. B. N. Bird, the Rev. F. E. Seymour, the Rev. C. S. Goodman, and the Rev. A. H. Haughey. The Commission would be glad to hear from any other of the Clergy who will accept service for Parochial Missions.

In arranging for the Six-Day and the Two-Day Missions the Diocesan Commission was forced to rearrange its schedule to some extent, due to changes in the Crusaders assigned to the Diocese, illness having prevented three of those previously assigned from coming to the Diocese.

The Rev. Karl M. Block, of St. Louis, conducted the Six-Day Mission at Holy Trinity, in place of the Rev. Hugh Birckhead, of Baltimore, and the Rev. George E. Norton, of Rochester, who were unable to serve. The Rev. William Whitaker, of Knoxville, who had been scheduled for a two weeks' stay, was also kept away by illness. His place for a week was taken by the Rev. James M. Owens, of Shreveport, La.

The other Visiting Crusaders who took part in the Six-Day Missions and the Two-Day Missions are the Rev. William Smith, of Worcester, Mass.; the Rev. George Davidson, of Los Angeles; the Rev. Hiram R. Bennett, of Williamsport, Pa.; the Rev. A. T. Young, of New York, and Mr. C. W. Brickman, of Yonkers, N. Y. Clergy of the Diocese who assisted the Visiting Crusaders are the Rev. Floyd W. Tomkins, the Rev. C. Sydney Goodman, the Rev. L. N. Caley, the Rev. N. B. Groton, the Rev. Charles J. Harriman, the Rev. B. N. Bird and the Rev. H. St. Clair Hathaway.

On the 14th of January, in the Community House of St. Stephen's Church, in Tenth Street, over seventy leaders and picked men of the Brotherhood, representing twenty-five Chapters, gathered for their January assembly meeting and conference, the subject of discussion being the Bishops' Crusade and how the Brotherhood can contribute to it. President Percival H. Granger presided, and Secretary Fred J. G. Kepler, of the assembly, was at the secretary's desk. The chaplain of the assembly, the Rev. Stanley R. West, of Conshohocken, led in the prayers. Addresses were made by the Rev. Dr. Caley, Rec-

tor of St. Martin's Church, Oak Lane, a member of the Diocesan Commission on Evangelism, on "The Crusade in the Diocese;" Mr. Clarence W. Brickman, on "How the Brotherhood Can Help in the Crusade," and the Rev. Nathaniel B. Groton, Rector of St. Thomas's Church, Whitemarsh, also a member of the Diocesan Commission, on "What the Crusade Should Mean to the Whole Church." A very interesting discussion followed.

PROMPT RETURN OF PARISH REPORTS FOR 1926 IS URGED

Parish Report Blanks for 1926 were sent out at the end of December by the Secretary of the Diocesan Convention. Under the provisions of the Canons the blanks should be filled out and returned by February 1st. He asks that they be returned as soon as possible so they may be prepared for the Convention Journal. The Sunday School statistics also are required at once by the Department of Religious Education.

At the direction of the Executive Council of the Diocese, the Secretary obtained the following definition concerning parochial statistics which are expected to prove the beginning of a better method of presenting statistical information. These definitions should be borne in mind in making out the statistics on page 1 of the Parish Report Blanks.

The definitions are:

1. Families—"All in the Parish who have a right to call for regular and special administrations, confirmed and unconfirmed."
2. Confirmed Persons—"All Communicants attending the Parish, whether registered or not, and whether in residence or not, but who receive the Sacrament and who are considered members of the congregation."
3. Church Members—"All Baptized persons, children and adults, who belong to the Parish."
4. Communicants — "All who have been confirmed and who have received the Sacrament, or who have been transferred, whether active or not, unless removed by death, or by ex-communication, or by revision when they cannot be located after diligent search."

Richard J. Morris,
Secretary.

God is Himself a cheerful giver.

The pious prodigal may wander as far in his love as the other did in his life.

Some Interesting Financial Results of 1926

With the closing of the books of the Diocese on January 18th for the year 1926, and pending the completion of the 1926 report of the finances of the Diocese, the following brief bits of information were obtained:

Remittances to National Council

In the beginning of 1926 the Diocese pledges $250,000 to the National Council for the work of the General Church. The books of the Diocese show that in 1926 a total of $260,000 was remitted, which is $74,940.43 more than was sent in 1925. Of the $260,000 sent to New York $52,000 represents gifts made through the Diocesan Campaign for Missions and Institutions and a special gift of $10,000 from an individual.

Accumulated Deficit of National Council

At the General Convention in New Orleans in 1925, Bishop Garland pledged the Diocese to raise $160,000 as its share towards meeting this accumulated deficit. The books of the Diocese on January 18th show this pledge has been paid in full.

Diocesan Campaign Fund for Missions and Institutions

Since publication in the January issue of THE CHURCH NEWS of the total received in pledges and contributions up to December 20th, additional pledges and contributions have come in. According to the official records in the Executive Office on January 20th, the following information is of interest:

Total pledges, 20,031, an increase of 455 since December 20th.

Total amount pledged, $1,989,425.26, an increase of $24,512.15 since December 20th.

Number of one-year pledges, 4112, an increase since December 20th of 158.

Total of one-year pledges, $248,582.65, an increase since December 20th of $6,444.71.

January 24, 1927.

On account of the pressure of work in the Executive Office, it has not been possible to forward all bills covering Campaign pledges during the month of January, but bills are being made out and forwarded on a basis of 500 a day, and without a doubt, all bills will be forwarded not later than February 10th. Hereafter it will be possible to forward bills when they are due so that pledgors will not be subjected to any inconvenience whatever in having to wait for belated bills.

BROTHERHOOD TO OBSERVE WASHINGTON'S BIRTHDAY

The usual Washington's Birthday observance will be made by the Pennsylvania Diocesan Assembly of the Brotherhood with a Corporate Communion at Old Christ Church, in Second Street, at 7.30 o'clock that morning, followed by a breakfast, with short addresses, at a neighboring restaurant. It is probable that Old Christ Church (whose early members and vestry had so much to do with the beginnings of the Republic, and in whose pews Washington himself and other patriots worshipped), will be the place of this observance each year, the Brotherhood accepting the cordial invitation of its Rector, the Rev. Dr. Washburn.

Both the Rector and the Chapter of the Brotherhood there are deeply interested in this coming service, and it is desired that all laymen of the Diocese consider themselves invited to take part. Announcement of details will be made later, but this brief notice is given that *all* laymen may make their plans to be present. Even those who have their business duties to attend to on the holiday may in many cases be present with the Brotherhood, and breakfast together afterward before going to their business or work.

TO RECTORS, TREASURERS AND ACCOUNTING WARDENS

The books of the Diocese will be kept open until the second day of each month instead of the fifth day of each month (as has been the previous practice), in order that all moneys received during a month may be sent to the Executive Office and included in that month's account. For instance, any money you receive during the month of January, if it reaches us by February second, will be included in the January account.

It is very desirable that all Missionary money received in any month should be remitted regularly to the Executive Office as soon after the last Sunday of the month as is possible, so as to be included in that month's account.

Faithfully yours,
BENJ. WEST FRAZIER,
Treasurer.

January 19, 1927. J. R.

The Church News

Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

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RELIGION AND THE POLICE FORCE

Far be it from us to stand upon our little ant hill of knowledge and shake our puny fist at the towering figure of Plato. But even though we are sure he will smile when he reads this editorial to Socrates and Seneca and Marcus Aurelius as they walk and hold sweet converse in the Elysian Fields, we must say that we do not like his idea of the function of religion as a substitute for the police force in the ideal state. In our own great city, no doubt the Councilmen would not be put to the trouble of transferring accounts to pay the arrears in policemen's salaries if every citizen was religious; for there would be no need of policemen, except perhaps a few to stop the most pious from making long prayers on street corners and obstructing traffic. But we do object to Plato's estimate of religion as a good thing in a state only because it makes people behave, and keeps the less fortunate from complaining about their lot and perhaps preying upon those more richly endowed with this world's goods. A recent interpreter of Plato has summarized his teaching as follows: "Now since men are by nature acquisitive, jealous, combative and erotic, how shall we persuade them to behave themselves? By the policeman's club? That is a brutal method, costly and irritating. There is a better way, and that is by lending to the moral requirements of the country the sanction of supernatural authority. We must have a religion in the ideal state."

Now we protest that that is a low ideal of the Christian religion. He would not raise this objection to Plato's teaching if he were the only one who held it, for he knew nothing about Christianity, and, as was said above, he is dead and walking in the Elysian Fields. But from that day to this nearly every statesman who is called upon to address a religious meeting has followed the illustrious Athenian in praising religion because it relieves the pressure on the police force. Not long ago even so cautions a man as President Coolidge fell into the same error. And hardly any politician ever makes an appeal for votes who doesn't patronizingly praise the Churches for helping to keep order in the state. Of course they do; and rightly so! Certainly any good religion is a check on cupidity and eroticism and brawling. But the Christian religion is a far more positive blessing than that. It is an experience ineffable, a relationship that is glorious, a taste of the goodness of the Lord of Life. No wonder men cease going to Church but continue to send their children to Sunday School if they think religion is only a help to keeping out of the policeman's hands and a substitute for the Department of Public Safety. How lean and poor this conception of religion appears when it is set beside the Psalmist's, and St. Paul's, and St. Bernard's, and George Fox's, and Henry Martyn's.

So we would respectfully request our politicians to stop patronizingly praising the Church lest they give good ground for the Soviets to sneeringly say that even in America religion is used as a drug to deaden men's spirits. We have a faint suspicion that if politicians weren't fishing for votes when they patronize religion, they might be brave enough to add what Plato rather cynically observed, "that even though our religious beliefs weren't true, it will do us and our children immeasurable good."

PERSONAL EVANGELISM

As the Bishops' Crusade progresses it passes into a new phase. The great missions in central places in the Diocese are now over. There remains the spiritual radiation from these centers into the four corners of the Diocese in the form of parochial missions. Very appropriately Lent has been chosen for many parochial missions, for it is always the most suitable season for any special spiritual effort in a parish. In addition to the splendid men which were sent here from other Dioceses, several of our own Clergy have been specially trained as Missioners and have volunteered for parochial missions.

In connection with this last phase of the Crusade, it would be well for us to heed the words of advice which Bishop Berry gave to the Methodist ministers recently. He says that the day of mass evangelism is over and that the most effective method now is what we call personal evangelism. More than any other body of Christians the Methodists have been blessed, or cursed, with vast evangelistic movements which have generated much heat and very little light, which have appealed entirely to the emotions and not at all to the intellect; and the Bishop ought to know whereof he speaks. For this reason it is most encouraging to hear that in several parishes groups of laymen have volunteered to do personal evangelistic work, and have been appointed by their Rectors as committees to interview those who have lost interest in the Church in an effort to win them back, and also to call upon those who have no Church affiliation at all with the purpose

of persuading them to come to Church. When individual Churchmen become interested enough to do such work as this, we may have high hopes for the success of the Crusade.

BEAUTY OR DUTY

When Tom Marshall declared that what America needed most was a good five-cent cigar, he was no doubt ridiculing those simple people who believe that their one pet remedy is the cure for all the ills that afflict our country. If one may judge by the magazines, his good-natured jibe has had no effect; for month by month a jostling throng of social doctors are still prescribing their panaceas.

One of the latest and most interesting—and most daring—is Mrs. Avis Carlson, a woman professor in the University of Illinois, who writes in *Harper's* for January and entitles her article, "Wanted: A Substitute for Righteousness." We have noticed for a long time now that men preferred to substitute something a little less arduous for righteousness, but it has remained for Mrs. Carlson to suggest that we give up trying to force upon resisting Youth the standard of right and wrong and substitute for it the standard of pretty and ugly. The Church, she says, has laid on the neck of Youth a yoke that our college boys and girls cannot bear. She has cursed them, they say, with a conscience, whereas "matters like conscience and right for right's sake strikes the modern college youth as rather foolish." In the face of this, therefore, Mrs. Carlson thinks that it would be the sensible thing to recognize frankly that the standard of abstract right and wrong with its ideal of righteousness is moribund. We should stop trying to resuscitate it, give it a decent burial, and substitute for it the aesthetic standard.

Wordsworth once wrote a sonnet to wish Milton back again. In less limpid measures we wish Jeremiah, and John the Baptist, and Kant and Carlyle were alive again. And even Wordsworth himself with his "Ode to Duty," the "stern daughter of the Voice of God." How they would devastate Mrs. Carlson's article! Jeremiah was troubled, we recall, with people who substituted what they considered beautiful for righteousness. He called them "temple-treaders." We think it is unfair to all the Greeks, whom Mrs. Carlson would make our models, to say that their only standard was beauty. It seems as if Mrs. Carlson's real standard is good taste, a widely prevalent standard among cultured people everywhere. But while good taste preserves one from the grosser sins of the flesh, it is a blind guide among the deadly secret sins of the mind or spirit such as pride. Indeed, pride was not a sin among the Greeks; it was rather a virtue. No one who worships the "One who is altogether lovely, the fairest among ten thousand" can fail to love beauty, but the time has not come when we can substitute anything else for righteousness, "for the Lord our God is holy."

What Is Social Service?

By Clinton Rogers Woodruff

This is the first of a series of articles written by Mr. Woodruff for The Church News. *The second will appear in the next number.*—Ed.

Social service is a phrase very much on our tongues in these days; but when one is asked to define it, there is likely to be considerable hesitation. Hardly any two will define it in the same terms. Indeed, it may be said that it may be interpreted in as many different ways as there are individuals to interpret it, and the addition of "Christian" does not seem to lessen the difficulty. Whether it is due "to a lack of co-operative understanding on the part of the Churches," as one correspondent puts it, or to the really great extent of the possible subject matter, or to the lack of careful thinking, it is impossible to say.

Last spring, to clarify my own impressions, as well as to arrive at some definite conclusions of my own, I sought the opinion of sundry leaders, or perhaps I should say, of sundry chairmen of Diocesan Social Service Commissions and Departments. And in passing let me say of the seventeen asked, only eight replied. Just what this denotes I do not know. It might mean indifference and it might mean that those addressed were willing to do what they felt was Christian Social Service without attempting to define it. I can understand the latter, for many of us are constantly following what we believe to be a call, without at all times being able to describe or define it. I feel much sympathy with one who replied "I am not trying to state any definite problems, because as I see it, problems change almost from day to day. But the endeavor to relate the spirit of Christ to those problems, and to permeate them with His life remains." He defined Christian Social Service as "the endeavor to generate in the life of individuals in the Church, and through those individuals, in the social and economic institutions of our world, the spirit of brotherhood, and brotherly love as taught and lived by Jesus Christ."

Another replied: "My own personal definition is Christian Social Service is that part of the Church's work which endeavors to alleviate and correct unjust and unhappy social conditions by the application of the principle of Love."

"In defining it as ministering to the spiritual and physical needs of our fellow men in accordance with the example and teaching of Jesus Christ," one chairman said, "it seems to me that that covers the matter and applies to every emergency that may arise in what we term Christian Social Service."

"Christian Social Service," another said, "is the manifestation of the Christ Spirit within us, by fellowship and service for others. It is one of the outward visible signs of inward spiritual grace, and should be as natural to the Christian as any other form of worship. It recognizes abilities and possessions as sacred trusts to be administered for the benefit of our fellows and its scope is as wide as human needs. Christian Social Service should prove a wonderful means of grace and happiness to the individual who thus follows our Lord's example. It should prove a great uni-

fying power in the Church, bringing together Christians of every name, now so sadly divided through the over-emphasis which has been given to organization and creeds and ritual. It should be a victorious Evangel for, NOW AS EVER, in this ideal 'Jesus of Nazareth passeth by.'"

Here is the same idea more concisely stated: "Christian Social Service is ministering to human needs and problems in the spirit and purpose of Jesus."

One correspondent frankly confesses that he wrote several definitions, but none satisfied. Then he sent the following as being the best of them: "Christian Social Service is the work of assisting socially maladjusted individuals to find a Christian readjustment to society, and of maintaining a Christ-like standard for Social Integration and Service."

These definitions may be said to represent the thoughts of those who are actually heading Diocesan social activities. They all breathe the same spirit, notwithstanding the variation in expression. I confess I feel a large measure of sympathy with them because while lacking perhaps, in conciseness or definiteness, they do represent high aspirations. Just as I sympathize with the position of the authors of *"Christian Ideals in Industry"* (F. Ernest Johnson and Arthur E. Holt), who declared that there is no one set of correct answers to the questions they bring forward for discussion since the work life of the world is so constructed that it cannot be dealt with arbitrarily or treated dogmatically. The Christian ideal must first be worked out.

The late Bishop Greer, than whom there was no one more deeply imbued with the social spirit of the gospels, declared social service to mean "the wise and comprehensive appreciation to modern society in all its phases, economic, social and religious, of the great fundamental principles of Christian brotherhood."

Dr. Stetson, the distinguished rector of Trinity Church, New York, likewise a socially-minded priest, describes his individual conception of Christian Social Service to involve "the endeavor to apply Christian principles of social action to the problems of our social and industrial life."

Some years ago the Social Service Commission of the Diocese of Fond du Lac prepared a report that was pregnant with suggestion. It pointed out with great wisdom that there seems to be a very general haziness as to just what Christian Social Service is. Some people imagined that it consists only in the running of an "institutional Church;" others that it demands merely the administrations of charitable relief to those in sickness, need and trouble. To our mind Christian Social Service is a much more fundamental thing than these. In order to clear up the subject, and to give our people a starting point for the consideration of their social duty, we propose the passing of the following resolution by this Council:

RESOLVED: That it is the mind of this Council that the highest form of Christian Social Service is the establishment of social justice, that is to say, of a condition of life wherein the fruits of industry shall be so distributed that every human life, with due opportunity for the preservation of bodily health, the cultivation of mental powers, and the exercise of spiritual faculties; and, further, that no merely ameliorative or charitable activities can ever take the place of this fundamental duty.

This report then proceeded to give a description of social service principles, which I am planning to use in an article on "Describing Social Service," for I believe that it can better be described than defined.

Our National Department of Christian Social Service has tried its hand, and on the whole with a fair degree of success, in answering the question "What is Social Service," in a leaflet bearing that title. . . . (It can be had from the Church House, 281 Fourth Avenue, New York City.) It proceeds to define partly by showing what it is not and then by declaring what it is. Social service is not charity, and it is not curative, the leaflet declares. It is preventive and curative. It aims at social or economic justice, it involves the employing methods based on modern social science.

Social service, it is finely said in these pamphlets, is centrifugal; it aims "to diffuse Christian influence for social good through the channels of the community life. It attempts to water the surrounding wilderness. It sends forth individual adventurers for God—spiritual Knights errant, though errant in a scientific fashion—to seek and to save not merely the lost individual but the lost community."

This, however, it will be promptly recognized again, is a description and not a real definition and we come back again, as did those who of old asked "What is Truth," and ask what is Christian Social Service?

May I venture an answer in the words of our Blessed Lord?

"Thou shalt love the Lord thy God with all thy heart, and all thy soul, and with all thy mind. This is the first and great Commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two Commandments hang all the Law and the Prophets."

"WHERE TO TURN"—A HANDBOOK

At the Ninth Synod of the Province of Washington, held October 26-28, in Bethlehem, Pa., the first distribution was made of an attractive handbook, entitled "Where to Turn." The pamphlet was prepared by the Welfare Information Bureau of the Public Charities Association of Pennsylvania at the request of the Social Service Commission of the Province for the use of the Protestant Episcopal Church in the Province of Washington.

The pamphlet briefly describes various types of welfare activities and gives a concise directory of national, state and local social service agencies. All Church welfare organizations in the Province of Washington, comprising the states of Pennsylvania, Maryland, Virginia, West Virginia and the District of Columbia are listed.

Extracts from the introduction to the book, which was written by the Rt. Rev. George W. Davenport, Bishop of Easton, Md., follow:

"To describe social work adequately or even to mention all its various forms within the limits of a few pages is manifestly impossible. We have attempted rather to suggest very briefly some of the major fields into which modern social work is divided and to mention certain typical welfare organizations which are found in many communities and which constitute important social resources from the standpoint of Churches grappling with social problems in their Parishes and in their communities."

The object of the handbook is to bring organized social welfare agencies to the acquaintance of clergy and Church workers so that they may be used to full advantage. The pamphlet may be secured at twenty-five cents from the Public Charities' Association of Pennsylvania, 311 South Juniper Street, Philadelphia.

The first "Ainu" has been ordained to the priesthood. The Ainus are the original inhabitants of Japan, a diminishing people now possibly some 15,000 in number. Their destiny seems to be absorption into the Japanese race, but it is greatly to be hoped that it may be as a Christian element. The ordination took place in Chiba in the (English) Diocese of South Tokyo.

CONFERENCE OF LIBERAL CHURCHMEN

Announcement has been made that the Septuagesima Conference of Liberal Churchmen will be held in this city on February 15th and 16th. Through the generosity of the Rector and Vestry of St. Stephen's Church, Tenth Street above Chestnut, the Conference will hold its sessions in the new Community House of St. Stephen's Parish.

Laymen and laywomen, as well as the Clergy of the Province of Washington and parts adjacent, are invited to the Conference. The privilege of the floor is open to registered attendants. Guests from out of town will be entertained. For further information confer with one of the officers: Rev. Granville Taylor, President; Rev. James C. Collins, Vice-President; Rev. Charles H. Long, Secretary-Treasurer.

Following is the tentative program:

Tuesday, February 15th.

2.00 P. M. Opening Addresses of welcome by the Rev. Dr. Carl E. Grammer and the Rev. Granville Taylor.

2.30 P. M. Paper by the Rev. Walter F. Prince, Ph.D., of New York, "Has Psychic Research made Revelation and Miracles more reasonable?"

4.00 P. M. Paper by Rev. Samuel Shoemaker, Jr., of New York. "Conversion."

8.00 P. M. Paper by Professor George A. Barton, "The New Testament Teaching on the Lord's Supper."

9.15 P. M. Paper by the Rev. Beverley Tucker, Jr., D.D., of Virginia, "The Use and Abuse of Ceremonial."

Wednesday, February 16th.

10.00 A. M. Holy Communion. Address by the Rt. Rev. Thos. J. Garland, D.D., LL.D., D.C.L., Bishop of Pennsylvania.

11.30 A. M. Paper by Rev. C. O. Scoville, of New Haven, on "Church and State."

1.00 P. M. Lunch by St. Stephen's Church to registered attendants.

2.00 P. M. Paper by the Rt. Rev. Robert L. Harris, D.D., of Marquette, on "What steps shall be taken to preserve the comprehensive character of the Protestant Episcopal Church."

ARCTIC EXPLORER TO SPEAK AT MEDIATOR MEN'S DINNER

Floyd Bennett, who with Commander Richard Byrd, made the first airplane trip to the North Pole and back, will give his personal experiences, illustrated with several reels of moving pictures, of the world-renowned trip, to the men of the Chapel of the Mediator at their annual dinner to be held February 18, 1927.

Seamen's Church Institute Work Shows Fine Growth

Extraordinary growth of the work being done by the Seamen's Church Institute is shown in the annual report of the Institute submitted at the Annual Meeting last month. The following table showing the work done in 1926 compared with the two preceding years, the increased growth, and demonstrates the Institute is meeting a real need among seafaring men who are transients in the Port of Philadelphia.

	1926	1925	1924
Lodgings registered	*77,365	†62,693	‡50,641
Entertainments, attendance	15,027	9,270	5,921
Employment obtained for	7,639	4,643	3,992
Baggage checked	19,148	9,554	7,134
Wages deposited for safekeeping	$59,700.72	$34,357.54	$23,031.00
Repayments of small loans	$2,926.68	$2,456.39	$1,654.57
Magazines distributed	64,014	58,189	42,487
Religious meetings, attendance	7,385	6,466	5,049

* New Building at Dock and Walnut Streets in use except two upper floors.
† New Building at Dock and Walnut Streets in use for part of the year.
‡ Before opening New Building.

Outstanding Contributions During the Past Year Were: $5,000, for a laundry, given by Mr. and Mrs. Alexander Van Rensselaer; $5,000, contributed by Mrs. John Francis Combs, to provide five Memorial rooms, in memory of her father and mother, John Frederick Smith and Elizabeth Monroe Smith; $5,000, by Mr. and Mrs. Roland L. Taylor, for the Dining Room, in memory of their son, Roland Leslie Taylor, Jr.; $5,000, by Miss Mary A. Dobbins to apply against the indebtedness of the Institute.

Also the Following Rooms, Representing Contributions of $1,000 each: In Memory of John Fornance, U. S. N., contributed by Miss Mary Fornance; In Memory of George D. McCreary, contributed by Mrs. Geo. D. McCreary; In Memory of James A. Develin, contributed by Mrs. James A. Develin; In Memory of Captain Thomas Goldsmith Munroe, by T. Munroe Dobbins; In Memory of Stephen Girard, Mariner, Merchant and Philanthropist, contributed by Mrs. A. A. Parker, Wayne Auxiliary; also a room, contributed by St. Mark's Church.

DISCUSSION GROUP PROGRAM

"Present-Day Problems in the Light of Christian Teaching" form the basis of twelve meetings of a discussion group among the men in St. John's Church, Lansdowne, Pa. The following leading questions, supplemented by others, present the subjects to be discussed:

May a Christian fight?

What should be the Christian's attitude toward the criminal?

What business has the Church meddling in matters of state?

How can and does the Church of today relate itself to economic problems?

Is the praise of poverty to be commended?

Has the message of Jesus anything to offer in the solution of the labor problem today?

In this age of easy divorce what is the Christian solution?

How shall we view the problem of authority? To what voices shall we listen?

Given the world as we find it, with all the misery in sight, how shall we set things right?

As Christians what is our ultimate goal?

What have Christians to do with world affairs?

THE REV. JOSEPH MANUEL IS APPOINTED CHAPLAIN AT EPISCOPAL HOSPITAL

Announcement has been made by Bishop Garland of the appointment of the Rev. Joseph Manuel, Rector of St. Barnabas Church, West Philadelphia, as Chaplain at the Episcopal Hospital, to succeed the Rev. Thomas Costello Johnson, who leaves to become Rector of St. Elizabeth's Church, Floral Park, in the Diocese of Long Island.

The appointment of Mr. Manuel becomes effective on March 1st. His resignation as Rector of St. Barnabas was presented at a meeting of the Vestry on January 19, to take effect at the end of February. In assuming the duties of Chaplain, Mr. Manuel will be returning to the scene of his early labors when he was in charge of the Hospital Mission out of which grew the present St. Luke's Church, Kensington. It was during Mr. Manuel's rectorship of St. Luke's that the present church and parish house were built. Mr. Manuel's rectorship at St. Barnabas covers a period of about thirteen years.

Perfect freedom is not liberty to do as we please, but liberty for God to do as He pleases in us.

Some Old Testament Problems*

The Theory of the Total Depravity of Man

By the Rev. F. C. Hartshorne

"Is man a ruin, or an only partially realized ideal?" A generation or so ago only one answer would have been given to that question in all Protestant Churches, our own not excepted. Man was regarded as not merely evil, but as depraved; not merely imperfect, but as degraded from what he had once been, a "fallen" creature, and because, as they reasoned,

"In Adam's fall
We sinned all,"

every child born into the world was called a "child of wrath," an object of God's indignation and resentment because a lineal descendant of Adam. And if he grew up without being Baptized, even his good deeds, according to one of our Articles of Religion, now happily relegated to innocuous desuetude, "are not pleasant to God, and we doubt not, have the nature of sin." Such ideas about God have now come to be classed in our minds with things we like to forget.

For the theory of the total depravity of man and our being held responsible for Adam's disobedience has fallen into very great disfavor. For one reason, it is felt to be entirely out of line with modern conceptions of justice, as now embodied in the laws and institutions of all civilized countries. In England, until 1870, when a man was convicted of treason, his conviction worked a "corruption of blood," as the result of which neither his parents nor his children could inherit the property that had been his. When the Constitution of the United States was adopted there was placed in it a provision that no conviction of treason should work any corruption of blood. In 1870 England took the same stand, and now all countries agree that a man's guilt is entirely his own, and is in no way shared by his children. It would be hard to have to think of the Judge of all the world as being *less just* than the governments of the world.

Has Man Ascended or Descended?

The theory that man is fallen, a depraved creature, is a most uninspiring and discouraging one. When we are inclined to become depressed over the state of the world in our day we are accustomed to recovering hope by looking into conditions in the past, and noting the progress that has been made. But the advocates of the theory of total depravity would rob us of this comfort by assuring us that there has been no net advance, because we are still far below the original man before his fall! We are assured that men are not merely evil; they are depraved; they are not merely imperfect, they are degraded. To "deprave" means to make bad or worse, to pervert, vitiate, corrupt, and according to this theory mankind is not simply far short of the ideal which God has set, but is even now far below what it was at the first. And this is becoming increasingly difficult for thoughtful people to believe.

Looking Back Half a Million Years

One reason why it is becoming increasingly difficult to think of man as a ruin, rather than as an as yet unrealized ideal, is that new discoveries are almost weekly extending our idea of the length of time man has been living on the earth. It used to be a matter of a few thousands of years, but now it is certainly many tens of thousands, and may be many hundreds of thousands. And these early human beings give evidence of very primitive ways of living, and of limited intelligence. All this makes it exceedingly difficult to look back, in mind, and see, standing at the other end of this vista of perhaps half a million years, a more perfect human being than any that have lived since, the dignified Adam of Milton's Paradise Lost!

On the other hand, if we think of man as slowly developing, in accordance with what seems to be God's way in Nature, from the crude and imperfect towards the stature of the perfect man, it does not matter how long the process has been going on, or just when or how it started. And in such a view the coming of Christ, instead of appearing as something not in the original plan, but made necessary by something going wrong in the plan, and in order to propitiate God's anger against the race because of Adam's transgression, becomes the supreme act of God's love and wisdom for the perfecting of man's spiritual nature, for giving him that which he could not otherwise have gained, and done "in the fulness of time," at the earliest moment at which the race could have profited by it.

"The Teaching of the Bible"

"But," someone might say, "what can be done about it? Is it not the teaching of the Bible that man is a fallen creature, and a partaker of Adam's guilt, and an object of Divine wrath?" Please remember, most excellent Theophilus, that there is *no such thing* as "the teaching of the Bible." In the collection of sacred writings, commonly called the Bible, may be found the teachings of various authorities, the teaching of Moses, the teachings of the Prophets and Psalmists, the teaching of Christ, the teaching of St. Paul. Those teachings deal with many different subjects, and they do not always agree with one another when dealing with the same subjects. As Christians, we are bound by the teachings of Christ, and by whatever there is in the teachings of others that is in accord with the teachings of Christ, *and we are not bound by anything else.* One searches in vain in the words of Christ for any support for the theory of the total depravity of man, and of our sharing in Adam's guilt. Christ does indeed say that men must be born again, because that which is born of the flesh is only flesh; and that men are in danger of perishing; and that their greatest need is the more abundant life which He came to give them. But He nowhere mentions Adam, or the Fall, or lends any support to the idea that man was once perfect and became depraved. And a theory which cannot find support in the words of Christ cannot be, as some claim, the very basis of Christianity. Even if support could be found for the theory in the writings of St. Paul, that would not be conclusive, for St. Paul had no authority to require us to accept anything for which support cannot be found in definite statements of Christ.

"How About the Old Testament?"

Strange as it may seem, the theory that all men are objects of God's wrath, because descendants of Adam, is not only not supported by the writings of the Old Testament, but is, in some notable instances, directly repudiated. Genesis represents the man as disobeying, and as being sentenced to certain sufferings by way of punishment; and as being driven from the garden, in order that he might be prevented from eating of the tree of life, and so continuing to live indefinitely. It was intolerable, says the account, that man should be both disobedient and immortal, for that would make him a rival of God. So the days

* This is the second article in this series by Mr. Hartshorne. The third will appear next month.

of his life were limited to 120 years. But nothing is said about Adam's descendants inheriting guilt from him. They were rewarded or punished in accordance with their own acts, and without any reference to their ancestor. Abel was accepted, and Cain rejected. Enoch "walked with God," and therefore he was exempted from the common death, for God "took him." Noah's contemporaries were destroyed because of their wickedness, but Noah was preserved because of his righteousness. Abraham trusted in God, and became "the friend of God." Elijah was also exempted from ordinary death, by being taken up in a chariot of fire. Nowhere in the Old Testament is God represented as being wroth with men because of anything Adam did. It remained for Christian theologians to invent that theory.

An Old Testament Declaration of Independence

The statement in our Declaration of Independence that all men are created free and equal is often derided, largely because it is misunderstood. It was intended to express one of the ideals of the new commonwealth which was about to be set up, and it meant that there would be no privileged classes, all would be equal before the law, and free from any legal disadvantage on account of the acts of their parents; there would be no corruption of blood; the son of the worst criminal would lose no civil rights on account of his father. But the early Hebrews did not believe that men were born free and equal in God's sight. The Second Commandment expresses their belief that God visits the sins of the fathers upon the children unto the third and fourth generation. But as the idea of God developed among the most spiritually minded Hebrews—the Prophets—they began to feel the injustice of such a thing, and, as the Hebrews believed with Abraham, that the Judge of all the world always did what was right, and nothing less than that, they eventually came to the conclusion that God did not visit the sins of the fathers upon the children. Jeremiah was the herald of this revolt from an earlier and less worthy conception of God, and Ezekiel was its Prophet; Jeremiah was its Patrick Henry, and Ezekiel its Thomas Jefferson, the writer of the Declaration.

The Sour Grape Proverb

Jeremiah says, "The days are coming when they shall no more say, 'the fathers have eaten a sour grape, and the children's teeth are set on edge.' But everyone shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." And Ezekiel announces that that day has actually come:

"The word of the Lord came unto me again, saying, 'What mean ye, ye that use this proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge"?' As I live, saith the Lord, ye shall not have occasion to use this proverb any more in Israel. Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine; the soul that sinneth, it shall die!"

But he realizes that the people will hardly be ready to believe it, so accustomed had they become to thinking of God as visiting the iniquity of the fathers upon the children. So he continues:

"Yet ye say, 'Why doth not the son bear the iniquity of the father?' And he answers, 'When the son hath done that which is lawful and right, he shall surely live. The son shall not bear the iniquity of the father.'"

"All Souls Are Mine"

What does that mean but that every soul stands before God absolutely for itself; that God does not see the soul as the son of a particular person; it is just the soul of the man himself, be he father or son. Everyone starts off with a clean slate; whatever is eventually found written on it is written there by his own deeds, and by them only. In God's sight he is not in any sense or for any purpose his father's son; he is just himself. These words are among the most splendid and inspiring in the whole Old Testament. They are the absolute negation of the idea that God sees in every human soul a descendant of Adam. O Jeremiah and Ezekiel! You found your own generation disinclined to share your vision, but you doubtless were confident that future ones would see God as you saw Him. It is to be hoped you have not been aware of what has happened since, for much of it would seriously have disturbed your calm rest. You cared nothing for the logical consistencies and theological abstractions that were responsible for the God of the Mediæval Scholastics; you held fast to your faith in an absolutely just and *unvindictive God.* And so your thought of Him is even now far in advance of that of many Christian teachers and preachers, who probably believe that to believe your words—that the son does not bear the iniquity of the father, and that therefore God is not wroth with every new-born babe—would be to undermine the whole basis of Christianity! But you will soon come into your own, for men will not very much longer tolerate an idea of God that attributes to Him the kind of unjust tyranny that has everywhere been overthrown in human affairs. And meanwhile your words help to free the Old Testament from responsibility for those strange by-products of Christianity, the idea of the depravity of man, of guilt inherited from Adam, and that all children are conceived and born in sin and are the children of Divine wrath.

And one sign that the words of those great men are being realized is that the ideas which their words denounce are being rapidly removed from our Prayer Book.

The Judge of All the Earth

In the thought of the men of the Old Testament, whatever was most just, that was God. And instead of man's ideas of justice as between himself and other men running ahead, as they have in our day, of man's ideas of Divine Justice, the justice of Jehovah was always far ahead of any that man could practice or even conceive. This is shown in the story of Abraham's talk with God about the coming destruction of Sodom and Gomorrah. When God makes known his plan to Abraham, the latter points out that if it is carried out, quite likely some righteous persons will perish with the wicked, and says, "That be far from Thee, to slay the righteous with the wicked, and that the righteous should be as the wicked. Shall not the Judge of all the earth do right?" Many persons nowadays would say that we must not presume to pass judgment on anything that God is supposed to do; His doing it proves that it must be right. But Abraham was firm in his conviction that the Judge of all the earth would not do anything that, if it had happened among men, would have been considered unjust. And Abraham was right. God first promises him that if there could be found fifty righteous persons in those cities He would spare "all the place for their sakes." But Abraham has a well-founded doubt that there would be found there as many as fifty righteous persons, and so, by easy stages, he finally gets God to promise that He will not destroy it for ten's sake.

"And the Lord went His way after communing with Abraham, and Abraham returned unto his place." And early the next morning Abraham rose up and looked toward Sodom and Gomorrah, and behold, and lo, the smoke of the country went up as the smoke of a furnace. And doubtless Abraham said to himself, "So there weren't as many as ten righteous there, and so my nephew, Lot, and his family are perished. No doubt they had no right to be living there." But there was a surprise in store for Abraham. God had gone beyond Abraham's ideal of justice; there weren't ten righteous persons, but God would not destroy the righteous with the

(*Continued on Page 170*)

The Crystal and the Red Flower

A MEDITATION

By the Rev. A. L. Urban

"The red hibiscus is reflected in a crystal that all the while remains unaltered by the presence of the flower." A modern novel was written around that saying taken from the sacred writings of the East. To the poet of the East the crystal was the soul, and the red flower represented the things of sense that should have no real power over the soul, and the novelist wrote his story around that thought. Poet and novelist have the same problem in mind. The crystal and the red flower, spirit and matter, the soul and the body, how are we to relate them? It is the drama of spiritual adventure, the most enthralling romance in the world. It unites the interest of science and philosophy, of religion and art.

The red flower of life, we all know what that means. That red flower is painted into much of art; it grows at the very heart of a philosophy of life; it is made the hedonists' creed. It blooms all along the broad way to the cities of pleasure, and often in the very courts of the temple of religion. The crystal unstained by the red flower; that is the ideal of all pure religion. The spirit superior to sense, the soul unchanged by feeling, fact, or circumstance; that has been the aim of sage and saint, the longed-for state of the mystics of every creed. It is in the Bibles of all the great faiths. It is the problem of the devotee in his cell and the man on the street. The question goes to the roots of life. May the soul of man reflect the red flower of life and remain unchanged? May faith be unbroken and purity unstained by the passions of sense? How shall spirit stand against a faithless materialism? How master "the primitive beast within?"

The question goes deeper. Are not poet and novelist mistaken in thinking the crystal a true symbol of the soul of man? The crystal mirrors the red flower, but is incapable of reaction to that which it mirrors, while the soul throbs with life capable of all forms of passion, human and divine. Buddhism has its saints, but they are souls in struggle with life. The hedonists' creed is inevitable. Common experience reveals, as poet and novelist learn, that to be like the crystal, unaffected by the flower which it mirrors, the soul must somehow be made to transcend itself. Man must somehow rise into a life other than his own. It is the problem of all inspired religion. The mystic of the East seeks it in the loss of the life of self, his one passionate hope is final absorption in the Infinite. The Buddhist in his transmigrations is trusting life to "the wheel," hoping at last to reach Nirvanah. He hopes in one final stage for his absolute "Best," when the red flower will no longer be even mirrored. The hedonist trusts nature. The crystal not only mirrors the flower, but is itself made red.

How does our Christian faith meet this problem? The Christian saint tells us that he has the answer in a Life human yet unstained by the passions that are human. In Him the ideal of the crystal is realized. A human life lived under the conditions of our human life reveals to the saint what human life may be in union with Him. That, our faith declares, is the great work of Christ in the soul of man. He lifts the soul in which He dwells into a spiritual consciousness secure against life's reactions. "Christ in you" becomes the unifying spirit of all of life, and the soul comes into a mastery of the powers long known as the world, the flesh and the devil. The red flower leaves no impression on that crystal soul.

May we, then, retain the symbol of the crystal? Does it in any way symbolize the Christ? Is He, was He, passionless? Is it not the strength of our faith to know Him with all the feelings which properly belong to our humanity? Did He not know and feel the appeal of the senses? Did He not hunger and thirst, and feel pain and sorrow, even as we? Were it not so the Incarnation could have no meaning for us. The Christ does mirror, that is, take into Himself the feelings of our humanity. He shares our nature, in some very real sense takes upon Him our sins, but He remains the sinless in unbroken peace. He is still the Christ.

May it be true of the Christian? He certainly mirrors the world of sense. He lives in it. It constantly acts upon him, and he reacts. But Christ in Him! That is the secret between the soul and Him. He is ever reproducing Himself, as we yield ourselves to Him in heart and will. That is the ideal before us. It is reached only through spiritual discipleship of the most real kind. Only as the soul in will and heart abides in Him can He so abide in us. Only as there is unfaltering devotion to the Life within can the soul so transcend nature as to maintain faith and purity in the reactions of life. It is a thought for Lenten meditation.

Address by Hon. George Wharton Pepper

Delivered at the dinner of the Diocese of Pennsylvania Campaign for Missions and Institutions, at the Bejamin Franklin Hotel, Philadelphia, Monday, December 6, 1926.

BISHOP GARLAND, LADIES AND GENTLEMEN:

I noticed that when a few moments ago the Bishop gave a forecast of what was to happen, he said there would be two short speeches, and then a speech by Senator Pepper. (Laughter.)

I stayed away from the Senate today in order to come here, but for your sake I shall try to imagine that a less lenient presiding officer, to wit: Vice-President Dawes, is in the chair. He has a marked antipathy to senatorial eloquence.

I have very little to say but to echo what has been better said already by those who preceded me.

I like particularly the note struck by Mr. Kingsley. He is right when he tells the Bishop, in terms of the boast of the parents of that little western boy, that this is the best crop that the Bishop has ever raised.

This is a great reservoir of power, and well as you have done in this campaign, it is merely an earnest, or foretaste, of the service upon which the Bishop is going to be able to call confidently in the future. It may be then, as it was in the case of another of those western episodes which Mr. Kingsley is so fond of telling about—the man who discovered a mineral spring, which was so good for liver trouble that when he established a sanitarium, where he himself lived and for several years drank of the spring—when he died they had to take his liver out and kill it with a club.

Now, do not let us leave this place with any sense of inadequacy or failure. It is perfectly true as Mr. Montgomery and Mr. Kingsley have said, that to raise eighteen hundred thousand dollars, under the circumstances under which we have worked, is nothing more or less than an evidence of the co-operation of Almighty God. It is the blessing of Providence upon a worthy work.

Mr. Kingsley suggested that he would like to know how a few years ago, before we began to think in such large figures, a feat of this kind would have been regarded. I remember perfectly well, because I was one of the committee engaged in it, that drive which was deemed to be epoch-making in Philadelphia, when the entire community lined up in the effort to raise one million dollars for the Y. M. C. A.; and after months of preparation, and the building up of a marvelous organization, it was thought to be a supreme miracle when we overpassed the million dollar mark. Now, after only two months preparation—from the middle of September to the middle of November—one communion in this great community has raised what seems to me to be a splendid total of one million eight hundred thousand dollars, and I think the momentum that has been gained through subscriptions will roll in sufficient without much added effort, so that we are really talking about a two million dollar achievement.

We have faced great obstacles. We had not merely inadequate time for preparation, but there was the fact that this is a new movement in the Diocese of Pennsylvania. Never before have we risen to the full stature of our Diocesan growth. We have lived together as a Church organization in a theoretical and ecclesiastical sense, but we have never touched shoulders, or developed Diocesan fellowship as in this drive. I assert that, apart from money values, it has engendered in us a spirit of fellowship and co-operation which is worth every ounce of effort that has been put forth. (Applause.)

We have all had our peculiar obstacles. There is the spirit of economy in the air. The note has been struck by our worthy President, and it echoes everywhere, and nowhere so loudly as in the office of the man you call upon for a subscription.

I think I violate no confidence when I say that the Bishop recently, in one of his visitations in the northern part of the city, met a man who does hard manual work, going on a week-day to his machine shop dressed in his Sunday clothes. The Bishop stopped to give him some godly admonition in the interest of economy and told him he should not be wearing his Sunday clothes on a week-day. Whereupon the man said: "Pardon me, Bishop, for speaking in the language of the street to a Bishop of the Church, but," he said, "triplets were born to us last night, and what the hell is the use of economy now?" (Laughter.)

Yes, we have to meet all kinds of obstacles. There is not only the economic obstacle, but there is the obstacle represented by the prudent man or woman who feels unable to make a pledge beyond the limits of the present year. I know personally of many people who have given outright a single sum of money, merely because they were unwilling to pledge a renewal of that sum in succeeding years. I am confident that in a large number of those cases, as the years pass on, they will duplicate the pledge they have made for the year in which they have actually cashed in.

That difficulty about the future pledge has been a very real difficulty with a great many people who feel they can not prudently see beyond the limits of the current year. Of course, it has been overcome in some cases by those who have provided that their pledge shall be subject to cancellation in the event of death, and, as the Bishop says, we hope for longevity, at least in those cases.

But we have triumphantly overcome all those obstacles and others. One of the most ingenious ways of meeting the situation by those who have the grave in contemplation was suggested by one of those who

reported tonight for his Parish, where they have begun to pledge the cradle. You remember the pledge of the two infants (in the same household, as I understood it), one of eight months, and the other of ten months. (Laughter.) This can only be taken to be a kind of extension of the theory of sponsorship in the office of baptism, by pledging the infants to pay to the Diocesan fund, so that when they themselves come of age they will be bound to perform that pledge. There are endless possibilities of that sort. Before the end of the week I hope the cradles will be pledged to the limit.

But, less serious things aside, it seems to me that this drive, and the one that will come five years from now, with far more adequate and intensive preparation than was possible this time—this one and that one, undertaken by the Church in the spirit of religious enthusiasm—must prove a means of giving expression to those two factors which are essential to a Christian life, whether on the part of the individual, the Diocese, or the Parish. The two factors are *stewardship* and *discipleship.*

Stewardship results from a man's sense of accountability for what God has entrusted to him. If a man does work and receives no pay for it, the work is its own reward. If he works and receives his dollar for his dollar's-worth of work, that dollar is the symbol of the work that he has done. It remains to be seen to what use he will put that dollar, which is the stored energy of past years. He has the choice between applying that dollar—the past symbol of his past work—to lower or to higher uses. A sense of stewardship binds him to apply that dollar to the higher use, just as that same sense of stewardship applies to a person's present working ability, and binds him to put forth his best effort in doing the day's work before him. His realization of stewardship is stimulated to the utmost by an experience like this, and his sense of accountability is strengthened and quickened in a way that is healthy for an individual, for his Parish, and for his Diocese.

Discipleship is going out and getting the other man. It is first accepting the principle of stewardship as applied to your own service, and your own stored energy in the form of your own dollar; and then going out and making disciples of every creature within the sphere of your influence.

A drive by a Church, when properly interpreted, is the outward, visible expression of stewardship and discipleship, without which the Church is dead, the Diocese languishes, and the Parish fails.

It is because our drive is in a very real sense an expression of the principles both of stewardship and of discipleship, that it seems to me to have surpassingly great value.

And those of us who are aware that there has been a quickening within us of the spirit of stewardship and discipleship, are not going to be slow to admit that it is a good thing for each one of us to submerge his individualism, his pride of personal opinion now and then, and to work on a team for a cause which is not exactly in the form which he would have formulated it in advance.

I have tried to put that thought to a lot of people who, picking up the list of beneficiaries, have said, "Here is something I can not approve." And I said, "Good! That gives you a chance to show that you are not dominated by obstinate self-will; you are willing to co-operate with the team; you are willing to yield a certain percentage of your own judgment in order to co-operate with those in whose collective judgment this program seems to be the best, even if you cannot assent to it all yourself."

Nobody will do anything for the city, for his Church, Diocese or nation if he waits until the program is one hundred per cent. what he would like to have it. (Applause.)

And I beg of you, and through you, those whom your diligence will reach, not to permit your friends to indulge that spirit of criticism which would find fault with the whole of the enterprise because, forsooth, this, that and the other object of bounty is not precisely in accordance with the individual choice of the man you are talking to. It cannot be that under any program a man will be satisfied one hundred per cent. unless he only was consulted in the formulation of that program. And in that event—if it satisfies him one hundred per cent.—it is pretty nearly sure to give universal dissatisfaction to everybody else. (Applause.)

Now, in the five years which will pass like a watch in the night, our task—realizing to the full the just tribute to this organization which has been paid by Mr. White—our task is to keep this organization together—at least in the spirit of fellowship with one another, in closer touch between Parishes, with a larger Diocesan life, following the leadership of the Bishop in doing that which is going to make the drive five years from now even more notable than this one; and that is to make these five years five years of intensive study and education respecting the work of the Diocese.

These Diocesan institutions, great as they are, and well known as they are to many of us, are as things unknown to a great majority of the Church people. You would be amazed—those of you who have had a different kind of experience from mine—to find how many well-to-do people in this city have scarcely the remotest idea of what many of these Diocesan institutions are, or the work they are doing.

They know little or nothing about the forty mission stations. Their criticism of this, that and the other thing in the program is almost always due to ignorance.

The five years before us are years in which our spirit of co-operation can be put into a well-ordered system of education among all the Parishes and people in the Parishes, respecting the real value of these Diocesan institutions—the real importance of these mis-

sion stations, which are like beacon lights upon a rock-bound coast, amid submerged reefs, and narrow channels, difficult to see and dangerous to navigate. These missions are indeed lights of our world in this day and generation.

For the next five years let us make up our minds that all in their respective Parishes shall know what these institutions are, and what the work of these missions is, and shall be well informed of the work of that larger mission of the whole Church throughout the land and throughout the world.

After all, my friends, as Mrs. Starr said a little while ago, it is a question whether or not we are going to regard this Church of ours as worth while. The ultimate question is whether we shall give it service in the spirit of stewardship and discipleship. That, in its turn, depends upon the degree of intensity of our own conviction that the Church of our fathers—the Church of our own allegiance—is an institution so well worth while that the sun would be darkened, and the moon cease to give her light if it were to collapse as an institution for power and light in the world.

It is true we have been baptized and confirmed at her altar rail; it is true we have taken the Bread of Life at her altars; it is true we have been married with her blessing; it is true we have brought our children to be baptized at her font; it is true we have heard the burial service said over many a grave. These are the sacred experiences of our life—recollections sacred in the memory of everyone of us. Who will dare to say that any institution on the face of the globe is so well worth while as the Church of Jesus Christ? In the five years ahead of us, in which we are to garner the fruits of the great victory you have won for her, let it be seen among all men that there is no longer indifference to the work being done in the Diocese of Pennsylvania, but that there may be such a plenitude of information, as will not indeed make the work any easier five years from now, but even more successful, because the harvest will be all the greater. (Applause.)

AN APPRECIATION

of Mr. Henry Houston Bonnell, the late President of the Free and Open Church Association, which was expressed at the annual meeting of the Association, which was held on Monday, December 27th:

"It is with deep sorrow that the Council records in this, the Fifty-first Annual Report of the Association, the death of its President, Mr. Henry Houston Bonnell. He had been a member of the Board of Council for a number of years, and was the President of the Association since December 30, 1920. He went to Italy last March and had not attended any of the meetings of the Council since. He was an earnest advocate of the principles of the Association, and gave much time and thought the last two years to the distribution of a pamphlet containing the opinions of fifty-one of our Bishops on the Free-Church Movement. As President of the Association we shall miss his geniality and enthusiasm for the ever-increasing number of free churches. He entered into eternal rest November 7th, and we pray God to remember and reward him for all his good deeds."

JOHN A. GOODFELLOW,
General Secretary.

FREDERICK MacG. CAMPBELL

At a meeting of the Vestry of All Hallows' Church, Wyncote, Pa., held Tuesday, December 21, 1926, the following minute was presented and adopted unanimously:

Resolved, That in the death of Frederick MacGregor Campbell, not only has All Hallows' Parish suffered a great loss, but the whole community as well.

Mr. Campbell was one of God's own people; loyal and devoted to the Church at all times, throughout a long life, he was a regular attendant at the Church services and found opportunity to be useful in the King's business.

As a teacher in the Church School for many years, he was found faithful, and when increasing years forced him to yield this service up to younger persons, still he kept his interest and enthusiasm, and his advice and help were continually sought.

As a Vestryman for seven years, his one aim was the advancement of the Parish and its work, and his outlook on all new undertakings was such that the Church and community might move forward to greater and better things.

As a Deputy to the Diocesan Conventions, he was always present, and found faithful to the duties imposed upon him.

We mourn his loss; we shall miss his genial and loving presence in our midst, but he leaves behind a host of friends who cherish his memory, and who profit by the inspiration of his life.

May the Lord bless him richly in his Kingdom, and may a portion of his spirit rest upon us who are left, to lead us on to greater steadfastness of purpose, stronger zeal and deeper faith.

Grant him, O Lord, eternal rest, and may light perpetual shine upon him.

And be it further

Resolved, That a copy of these Resolutions be sent to his widow and his son, and also be inscribed in the minutes of the Vestry, and published in the *Parish Bulletin* and THE CHURCH NEWS and *The Living Church.*

FREE AND OPEN CHURCH ASSOCIATION

The annual meeting of the Association was held at the Church House, on Monday, December 27th, at 4 o'clock. The Rev. G. Herbert Dennison was called to the chair, and the Rev. John A. Goodfellow acted as secretary. The Fifty-first Annual Report of the Association was presented, which showed that ninety-two out of every hundred of our Churches and Chapels are free-seated. Mr. J. Vaughan Merrick was elected president, Mr. T. Broom Belfield, vice-president; Mr. W. I. Rutter, Jr., treasurer, and Rev. John A. Goodfellow, the general secretary. The Rev. Dr. Mockridge was added to the Board of Council, which served last year, with the exception of the Rev. John Lever, who has removed from Philadelphia.

An appreciation of the late president, Mr. Henry Houston Bonnell, was ordered to be sent to his widow and published in THE DIOCESAN CHURCH NEWS.

JOHN A. GOODFELLOW,
General Secretary.

"There are some things that are to be done sometimes, but there is one thing that is to be done always—pray, pray, pray."

Mind, it is our best work that He wants, not the dregs of our exhaustion. I think He must prefer quality to quantity.—*George Macdonald.*

To trust God, as seen in the face of His Son, and to believe that He loves us—that is faith, that is what we must do to be saved.—*A. H. Boyd.*

The Woman's Auxiliary Department

Edited by CLARA M. BREED

What of the Crusade?

As one of our Church papers truly has said, "In the Crusade going forward in our Church from north to south, from east to west, is not the Church itself on trial before the country?"

Much is said of the Crusade in the daily papers, and much will be expected. When this goes to print many strong messages will have come from those Crusaders who have left their own Dioceses to bring fresh and new thoughts and ideas to others. How can we all re-open the door of our hearts and show the world that our beloved Church is not dead, though suffering perhaps from a "repression of the religious instinct." We women of the Auxiliary are brought in our meetings together, first of all, by *prayer* to open our hearts to the message of Christ's command, to extend our blessings and privileges to those who need them. Prayer, which is the most natural thing in the world, is the beginning and end of all good accomplished, and every one of us prays more or less, but we find it difficult to tell to others what power and joy and peace come to us through prayer. The Crusaders are asking us to forget the fear of seeming to be a hypocrite, or "better-than-thou" in speaking of our religion to others and to touch on those things which concern us so deeply. Mr. Beecher said, "Cross no man's path without hailing him, and if he needs it give him supplies." Can we each realize our responsibility for the entire human family and act in accordance with the recognition of this relationship? Are we going to take even a small part in this movement now going forward? Some say the world is going backward, but if we are really awake to our Christian duty, we must see around us that it is not true; the world is growing better, but is it better for what we as individuals are doing?

It is a wonderful encouragement to the women who work so wholeheartedly on our five committees to feel that in these monthly meetings there is not only better attendance, but a deeper interest; those who were unable to be present at the meeting of the Indian Hope on December 29th missed hearing the summing up of the year's work, with all pledges met, and the big Priority for Bishop Bennett, of Duluth, all paid. This was a red-letter day, and the entire committee rose and said the Doxology. Keep up the prayers and the interest will come. A message came from Miss Anne Cady, of the Navahoe Hospital of the Good Shepherd, at Fort Defiance, Arizona. In this little hospital is room only for thirty patients, yet forty are frequently there; and more *would be*, if there were more space for beds. Please read the page in your Missionary Calendar on Arizona, the heading of it is: "Am I my brother's keeper?" Do you realize that except for Oklahoma, Arizona has more Indians than any other state, and they are too poor to help themselves? Nine thousand Navahoe children, two thousand in school, no schools for the other seven thousand. In one tribe not a particle of work has ever been done by anybody. Cannot some work here become a Priority? Read the page on Arizona and thank our committee for our Missionary Calendar that puts facts before us month by month.

What of our Diocesan work? The showing for the year of over $4,500, though much more than that has passed through the committee for the work around us. The special interest presented at the last meeting was that of the Southern Convocation, which has the second largest list of communicants in the Diocese, besides the foreign neighborhoods, twenty-five parishes and Saint Martha's House so well established which plays a large part in the religious and social citizenship, standing as a lighthouse to so many who need a helping hand and encouragement. Volunteer work is most acceptable to the settlement, and some young people with leisure and a desire to do something worth while will find that there is much they may learn in teaching others. The secretary of the Diocesan Committee truly says, "Being a good neighbor is half the Decalogue, according to our Lord."

Our Colored Committee also was encouraged in having all pledges met and something to start the new year on. With a special interest for the month in the work in South Carolina, and the Voorhees school, it was most interesting to hear from a young graduate of the school now at the University of Pennsylvania. Christian education is the first thing stressed, and after that very practical industrial work; the school was started by a young girl graduate of Tuskegee, Elizabeth Wright, who against great odds worked for a school, and those who came forward to help her. Mrs. Voorhees, the founder, and the Honorable S. G. Mayfield helped to bring the work to a successful issue, and from fourteen students there are now 600, and teachers and industrial workers are graduating and going out into six states.

Our Domestic Committee can also feel that the attendance and interest has also increased, and as this happens, so the dollars for the work are given willingly. We have a committee here which says, "Let us pay this or that," and before you know it astonishing amounts are collected. A Special has been taken in the Patterson school at Edgewood, North Carolina

(Happy Valley), a white boys' industrial school, taking the boys at the age when it is so necessary that they should have something beside the cotton mills, which are always so ready for them. Christian education and the farm work for fifty boys is a good start in this district. We will hear more of it later. A word to the committee from Mr. Bartlett, formerly of South Dakota, but now General Field Secretary, told of some of the problems of rural work in the missionary district of South Dakota. More Indians than white people with vast areas of land and the people wanting and needing churches and community houses. Over 5,000 white communicants in South Dakota and the work so lamentably weak. The interest must be roused, for these rural settlements will feed the cities, and become the power later on. So many educated people of the East, living in shacks, and engaged in agricultural work. There are public schools and good ones, but *at such distances,* and churches and libraries are so necessary. One woman, Mrs. Vannix, keeps a parish of 500 together by writing, sending lesson cards, etc. If money were forthcoming, for churches and salaries, Bishop Burleson has a waiting list ready to go to the work.

ST. THOMAS' CHURCH, ARCAHAIE, HAITI

On the First Sunday after the Epiphany, January 9th, St. Thomas' Church, Arcahaie, Haiti, was solemnly consecrated and set apart for the holy offices of religion according to the use of the Episcopal Church. It was an event of importance, not alone to Haiti but to many in the Diocese of Pennsylvania.

The offerings of the Mission Study Classes, last Lent, in the Diocese of Pennsylvania, had been promised to Bishop Carson, for a specific object in his District. He suggested a church at Arcahaie, for two reasons: one because of the imperative need and the service that would be rendered to a thickly settled region and, second, because of a sentimental appeal which he felt would immediately follow.

It was at Arcahaie that the present flag of Haiti was adopted and, probably, first used. It was in Philadelphia that the first American flag was made.

$1000 had been assured Bishop Carson, but so great was the enthusiasm thrown into the work, under the leadership of Mrs. John E. Hill, that this amount was exceeded by *a half.* Easter brought this message to the Bishop:

"Prayers answered. Offering Fifteen Hundred.

Hill."

Then began a busy Summer. The corner-stone had been laid before Lent began, but building operations in Haiti are carried on under greater handicaps than in Pennsylvania. Every piece of building material had to be brought from a distance; sand, lime, stones, brick, shovels and the truck to carry the same from the railroad station to the site of the church. Always twice a week, sometimes three times, the Bishop would make the trip from Port au Prince to Arcahaie, in company with the architect and contractor, to keep in touch with the work, and so that the expenses might be kept down. But the Bishop's "Travel Account" was correspondingly lessened, for gasoline in Haiti is usually about 50 cents a gallon.

When, on January 9th, St. Thomas' Church was consecrated, all finished and furnished, it was felt to have been a labor well worth while. Across the street was the grotesque structure that had stood as the House of God. Here was one for which no shame was felt.

The day was truly a fête. It was the time of the annual Convocation of the Church in Haiti, and the day closely corresponded with the fourth anniversary of the Bishop's own consecration—January 10th. So many clergy of the Church had never gathered at one time in any mission outside the capital. Some of them had never witnessed the beautiful Consecration service. From the missions in the mountains near by came devoted members of the Church, simple, unlettered most of them, but loving the Church deeply. It was a wonderful day for them.

The procession was composed of the four postulants for Holy Orders and the clergy of the District. At the head was the cross, with the flag of Haiti on its right and the traditional Church flag on the left. Then followed the service of the Prayer Book.

The Sentence of Consecration was read by the Bishop's Chaplain, the Rev. Félix Dorléans. The service of Morning Prayer was read by the Rev. Georges E. Benedict, a graduate of the Philadelphia Divinity School, and the Rev. Victor Gilles. In the Holy Eucharist, the Bishop was celebrant and he also preached the sermon. The Rev. Leon Jones read the Epistle and his brother, the Rev. Edouard C. Jones, another graduate of the Philadelphia Divinity School, read the Gospel and assisted in the distribution of the sacred Elements. The offerings of the day were given to apply on Haiti's "quota" for 1927.

In his address spoke feelingly of the women in Philadelphia whose gifts made the beautiful church possible. He told by way of illustration of the keen interest of the Church in Pennsylvania, how, on the very day before the Consecration, he had received a beautiful "fair linen" for the altar and that it was being then used for the first time. He was sure that at that very moment the whole congregation, the Church in Haiti, the Bishop, were all in the thoughts and devotions of many in Pennsylvania. With the pride of possession, now must follow more intense consecration of their lives and services to God through His Holy Church. It was a day of intense joy for himself personally.

The furniture of the church came from offerings made by the Associates of the Sisterhood of St. Margaret, following an address of Bishop Carson, in Boston. The altar is a gift of an officer of the *Gendarmerie of Haiti.*

H. R. C.

COMMISSION ON MUSIC

The aim of the Diocesan Commission to increase interest among choir organizations and others in Church Music through Sectional Conferences gives promise of splendid results.

The first of these Sectional Conferences was held at St. Simeon's Church, Ninth Street and Lehigh Avenue, on the night of Friday, January 14th. Both in the interest shown and in the attendance, the Conference was most successful. Mr. Newell Robinson, Choirmaster of Grace Church, Mt. Airy, gave a most interesting and helpful address on the subjects of Hymns. His hearers, numbering upwards of 160, sang a selected list of hymns which illustrated the various types as described by the lecturer. A spirited discussion on the part of choirmasters followed. It was the general opinion that the Conference had been most profitable, and has given encouragement to the Commission in its plans to hold other similar Conferences.

"There is more skill in earnestness than in half the methods of teaching."

wicked, however few the righteous might be, so He had gotten Lot and his family out of the town before the destruction. Thus does the Old Testament bear witness to the truth, too often forgotten, that:

"The love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most infinitely kind."

GIRLS' FRIENDLY SOCIETY

All those (and we hope they were many) who saw the exhibit of toys and dolls for Christmas-giving, provided by members of the Girls' Friendly Society, in conjunction with the children of the Church School Service Program, must have been greatly impressed. The Girls' Friendly Society contribution was valued at $1166. Besides the separate toys and dolls, the exhibit included a great number of "filled Christmas stockings," as has been the custom for several years. The largest portion was sent to the Philadelphia General Hospital, which now really depends on the contributions from the Society to provide Christmas happiness for more than 600 children throughout its wards and departments. The next portion went to the City Mission, and gifts were also sent to St. John's Neighborhood House, Visiting Housekeepers' Bureau, House of the Holy Child, Frankford Day Nursery, Chestnut Hill Sanitarium, Polish Kindergarten, families of Disabled Veterans, Shut-in invalids, and some private giving. A special contribution worth $50 went to the Missions of All Saints, Yancey, Va., and of Beattyville, Ky.

In addition to all this, twenty-three of the friendship dolls, valued at $175, all charmingly dressed (and also can be undressed), some with two outfits, were sent to go with the vast number collected all over the United States, which are to be given to Japanese girls for their yearly Doll Festival. Surely, such an offering will go far to strengthen the good feeling between the two nations.

The Society will hold a Missionary Supper Conference on February 9th. The speaker will be the Rev. Floyd W. Tomkins, Jr., one time Missionary to Valle Crucis, as that Mission is to be worked for during the coming season of Lent. Further information can be had from the head of the Missions Department, Miss Elizabeth Beatty.

The man who will not execute his resolutions when they are fresh upon him can have no hope from them afterwards.

RELIGIOUS EDUCATION

The Department of Religious Education of the Diocese of Washington has requested the Rev. F. E. Seymour to give a Course of lectures on "Christian Worship and the Prayer Book" in connection with the Diocesan plans for Teacher Training. Credit is given by the N. A. T. A. to those who successfully pass an examination. The aim of the Course is to set forth the great principles and ideals of our worship and the way in which they are expressed in Church Service, and to help worshippers to participate understandingly in the services. The Course consists of ten lectures which will be given in the Parish Hall of St. Mark's Church, Washington, from January 31st to February 11th. The Committee on the Bishops' Crusade of the Diocese of Washington regards this Course as a continuation of the Bishops' Crusade.

The Second Semester of the Diocesan Normal School is always smaller than the Fall Term, due to weather and other conditions. The enrollment this year, however, is larger than for any previous winter term—over one hundred persons being in attendance.

The Course of "Christian Mysticism," given by Dr. W. H. Jefferys, is apparently meeting the need of a large number of persons.

The School will continue until Thursday, March 10th.

The Department of Religious Education has prepared a suggested "Order for Children's Service," "Prayers for Young People" in folder form, and "Prayers for Children." The "Prayers for Children" are printed on a card and may be obtained at a nominal cost from the Department of Religious Education, Church House, 202 South Nineteenth Street, Philadelphia.

Let us be honest with God! Let David's prayer be ours: "Search me, O God"—not my neighbors.

ST. AGNES HOUSE

As no report has been made of the work of St. Agnes House for some time it might be interesting to many to know of the work that is being done in that part of Kensington. St. Agnes House is on the corner of Ontario and B Streets. It is needless to say there are many children in that neighborhood. The following figures will give one some idea of the work.

Attendance September 1, 1925, to September 1, 1926

Boys' Clubs	946
Girls' Clubs	3,405
Sewing Classes	3,353
Dancing	240
Kindergarten	5,694
Mothers' Club	802
Library Circulation	11,601
Parties and Entertainments	2,556
Number of Times Children Assisted with School Work	2,146
Playroom Used by	4,959
Saving Club Deposits	1,392
Total	37,094

The workers also made 473 visits.

The library is one of the features of the house. Any books that could be used as reference books by children going to Junior High School would be greatly appreciated and should be sent to Deaconess Norris, St. Agnes House, 256 East Ontario Street.

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Many of our readers, for themselves or their friends, will be interested in learning what our Episcopal Hospital is now prepared to offer to the right kind of girl who would like to qualify for this high and profitable vocation. A new day is dawning for this Training School. Improved transportation facilities have brought Front Street and Lehigh Avenue conveniently near to the center of the city, at the same time that the open spaces about the hospital provide a wholesome and attractive environment. The new wing added to the beautiful and spacious Nurses' Home ensures most desirable accommodations. The large contributions secured for the hospital in the recent Diocesan Campaign enable the management to proceed with their plans for increasing and improving the buildings and facilities. Already, there has been a larger number of applicants in the past year than in 1925; and a new group will soon be received, larger than that which came in at this time last year. The Chief Nurse is ready to welcome fifty more at once. The Managers, with full appreciation of the other training schools in Philadelphia, call attention to the special attractions offered here, which carry their own appeal to the higher motives of consecrated lives. This appeal is visualized in the beautiful Chapel at the center of our equipment and life. Administered as it is by the newly appointed Chaplain, whose services are supplemented by the group of Lady Visitors, and by the fine Committee on Entertainment and Cheer, it strikes the spiritual note which wakens a response increasingly in the heart of our best young womanhood.

With the foregoing outline of the superior advantages offered at our Hospital Training School, there comes the invitation to correspond for further details with Miss Anna B. Behman, Head Nurse, Episcopal Hospital, Front Street and Lehigh Avenue, Philadelphia.

Rectors and those connected with Girls' Friendly Branches and the Young People's Fellowship and other Church girls with High School education, by calling attention to this statement can help in two directions.

YOUNG PEOPLE'S FELLOWSHIP

In the interest of better acquaintance, the Young People's Fellowship of the Diocese will hold a dance Monday, February 21st, at the Parish House of the Chapel of the Mediator, Fifty-first and Spruce Streets, on the invitation and suggestion of their local fellowship. The committee consists of the members of the Commission and one representative from each parochial group. Raymond C. Moore, president of the Diocesan Y. P. F., is chairman, and Joseph Baile, president of the Mediator Fellowship, is secretary.

Following the established policy of welcoming co-operation, the committee has had a letter sent to the Clergy whose young people are not affiliated with the Diocesan organization, inviting their participation in any degree. Such Parishes may appoint a representative on the Dance Committee; or tickets may be had by the Clergy, to be paid for at seventy-five cents, with privilege to returning those not used.

St. Philip's, West Philadelphia, and Our Saviour, Jenkintown, are each entertaining representatives of all other local groups at social affairs.

Saturday, February 26th, from five to nine, devotional services in preparation for Lent will be held for young men at Calvary, Germantown, Rev. Albert H. Lucas leading; and for girls at St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, with Fr. Huntington, of Holy Cross. *The Churchman* obituary of Dean Rousmaniere, of Boston, said, "He taught the power of corporate silence," which is the ideal of these retreats.

CHURCH CLUB ARRANGES TO DISCUSS RURAL WORK

The next Church Club Night will be Monday evening, February 7, 1927. The subject for discussion will be "The Rural Church—Its Work and Problems." The speaker will be Rev. George B. Gilbert, of Middletown, Connecticut. Rev. Mr. Gilbert is a pioneer in rural church work and in the application of Christian social service methods among country populations. He is Rural Church Missionary in Middlesex County, Connecticut; Chairman of the Diocesan Rural Work Committee, and also Chairman of the Rural Work Committee of the Connecticut Federation of Churches. The address, which is at 8.15 P. M., will be followed by a general discussion.

The meeting will be preceded by an informal dinner to be held in the Church Club Rooms in the Church House, to which members may bring guests, either clergymen or laymen, the charge being $1 per cover. Checks should be drawn to the order of the Church Club of Philadelphia and sent to Dr. William L. Taylor, 2223 West Tioga Street, Philadelphia, not later than February 4th. Dinner served at 6.45 P. M.

REPORTS OF MEN'S ADVENT CORPORATE COMMUNION

Not all Parishes in the Diocese whose men observed the First Sunday in Advent with a Men's Corporate Communion have made reports, but a sufficient number have done so to indicate that the observance was at least very representative. This Advent Corporate Communion of men and confirmed boys was the ninth arranged under the leadership of the Brotherhood of St. Andrew. It was nation-wide, and our own Diocese has always taken part in it well. It has been cordially indorsed by Bishop Garland and has had the active interest of the leading clergy.

Many Parishes in the Diocese did well, and a few exceptionally well. Epiphany, in the Sherwood district of Philadelphia, reported 70 present, of whom 62 were men; St. Matthew's, in Francisville, drew 42 men together; St. Jude and the Nativity 30 men, and most of them live an average of four miles from the Church; Holy Trinity reported 48 men present at eight o'clock, and many more at eleven; the Chapel of St. Simon the Cyrenian had 24 out; likewise a similar number at the Chapel of the Mediator in West Philadelphia. At St. Stephen's, in Wissahickon, 19 were present at an early hour, while 27 communicants, including many men, came together at the Huntingdon Valley Chapel in Meadowbrook. At the Church of Our Saviour, Jenkintown, three times as many men as usual came together for the early service, and at the Church of the Incarnation, in Drexel Hill, 20 men and 6 boys went to the altar rail. These notations are taken from definite reports made.

Nationally speaking, it is interesting to note that 631 Parishes and Missions took part in the plan, a very considerable increase over the average number for the previous eight year; and the Dioceses affected were some forty in number.

Life must be interesting in Penhalonga, South Africa. The Community of the Resurrection has some schools and a Priory there, and in its Chronicle it lists, as among its minor "Wants," the Encyclopedia Britannica and a double-barrelled shot gun.

All the world is an orphanage so long as its children know not God their Father.

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CONFIRMATION APPOINTMENTS FOR FEBRUARY

February 1.—Tuesday.
Evg.—Phila., St. Thomas, Bishop Atwood.

February 2.—Wednesday.
Evg.—Phila., All Saints, Moyamensing, Bishop Atwood.

February 4.—Friday.
Evg.—Phila., Holy Trinity Chapel, Bishop Atwood.

February 6.—Fifth Sunday after Epiphany.
A. M.—Phila., Good Shepherd, Kensington, Bishop Atwood.
P. M.—Phila., Annunciation, Bishop Atwood.

February 8.—Tuesday.
Evg.—Phila., St. Mary Chapel, Bishop Atwood.

February 10.—Wednesday.
Evg.—Phila., Holy Communion Chapel, Bishop Atwood.

February 11.—Thursday.
Evg.—Phila., St. John the Divine, Bishop Atwood.

February 12.—Friday.
Evg.—Phila., St. James, Hestonville, Bishop Atwood.

February 13.—Septuagesima Sunday.
A. M.—Phila., Trinity, Oxford, Bishop Garland.
A. M.—Phila., L'Emmanuello, Bishop Atwood.
P. M.—Phila., Trinity, Crescentville, Bishop Garland.
Evg.—Phila., Mediator Chapel, Bishop Atwood.

February 15.—Tuesday.
Evg.—Phila., St. George, Venango, Bishop Atwood.

February 16.—Wednesday.
Evg.—Phila., Zion, Bishop Garland.
Evg.—Phila., St. George, Richmond, Bishop Atwood.

February 17.—Thursday.
Evg.—Phila., St. Cyprian, Elmwood, Bishop Atwood.

February 18.—Friday.
Evg.—Phila., St. Luke, Kensington, Bishop Garland.
Evg.—Phila., St. Titus, Elmwood, Bishop Atwood.

February 20.—Sexagesima Sunday.
A. M.—Ardmore, St. Mary, Bishop Garland.
P. M.—Phila., Transfiguration Mission, Bishop Atwood.
Evg.—Phila., St. Bartholomew, Bishop Garland.
Evg.—Phila., Prince of Peace, Bishop Atwood.

February 22.—Tuesday.
Evg.—Phila., St. James, Bishop Atwood.

February 23.—Wednesday.
Evg.—Phila., St. John Chrysostom, Bishop Garland.
Evg.—Phila., Epiphany, Sherwood, Bishop Atwood.

February 24.—Thursday.
Evg.—Phila., St. Andrew, Somerton, Bishop Atwood.

February 25.—Friday.
Evg.—Phila., St. Ambrose, Bishop Garland.
Evg.—Jenkintown, Our Saviour, Bishop Atwood.

February 27.—Quinquagesima Sunday.
A. M.—Phila., St. Matthew, Bishop Garland.
A. M.—Phila., Holy Comforter, West, Bishop Atwood.
P. M.—Phila., St. George, W. Phila., Bishop Atwood.
Evg.—Phila., St. Bartholomew, Wissinoming, Bishop Garland.
Evg.—Phila., Calvary, Northern Liberties, Bishop Atwood.

March 2.—Ash Wednesday.
Evg.—Phila., St. Monica, Bishop Garland.
Evg.—Wyncote, All Hallows—Bishop Atwood.

CONFIRMATIONS, DEC. 22 TO JANUARY 16, INCLUSIVE

Dec.
22. St. Stephen, Bridesburg ... 7
26. St. James, Bristol 20*
Jan.
2. St. Stephen, Wissahickon ..17
2. St. John Free .....
5. Good Shepherd, Queen Lane 9
7. St. Clement .....
9. St. Paul, Aramingo 31*
9. St. Nathanael 27
12. Holy Innocents, Tacony ...12
14. St. Augustine 10
16. St. Gabriel 10
16. House of Prayer 18

* One Received.

A number of Duplicate Envelopes for the past and present year which could be altered easily for another congregation will be given to any applying for them at the Pro-Cathedral, Broad and South Streets. The name printed on them is "St. Mary's."

A Comedy in two acts, entitled "The Broadcaster," is to be given by the Young People's Association and the Dramatic Society of St. Matthew's Church, Francisville, on Wednesday evening, February 23rd, in their Parish House, Eighteenth Street and Girard Avenue, at 8.30. The price of the tickets is thirty-five cents. The story of the play is a very funny one, and centers around a newly married couple; a friendly "broadcasting" neighbor who indirectly causes them to have their first quarrel; and the young husband's Aunt Jane. St. Matthew's young people invite members of other fellowships to come see the play. After the play there will be informal dancing.

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2. Bibs
3. Bonnets
4. Jackets
5. Rompers
6. Boy's Ties
7. Girl's Fancy Dresses

III. *The Traveler's*
1. Handkerchiefs
2. Lingerie
3. Blouses
4. Boudoir Caps
5. Frocks
6. Guimps
7. Ties

IV. *The College Girl's*
1. Cushion Covers
2. Lingerie
3. Neckwear
4. Blouses
5. Drapes
6. Smocks
7. Hair Bands

V. *The Business Girl's*
1. Blouses
2. Collars & Cuffs
3. Handkerchiefs
4. Ties
5. Jabots
6. Scarfs

VI. *The Milliner's*
1. Ribbons
2. Trimmings
3. Linings
4. Hat Materials
5. Blocking

VII. *The Seamstress'*
1. Bias Bands
2. Seams
3. Ruffling
4. Pleating

VIII. *The Fancy Worker's*
1. Transfer Work
2. Smocking
3. Lamp Shades

IX. *The Nurse's*
1. Uniform
2. Aprons
3. Collars & Cuffs
4. Caps

X. *The Salesman's*
1. Sample Goods
2. Ties
3. Trousers

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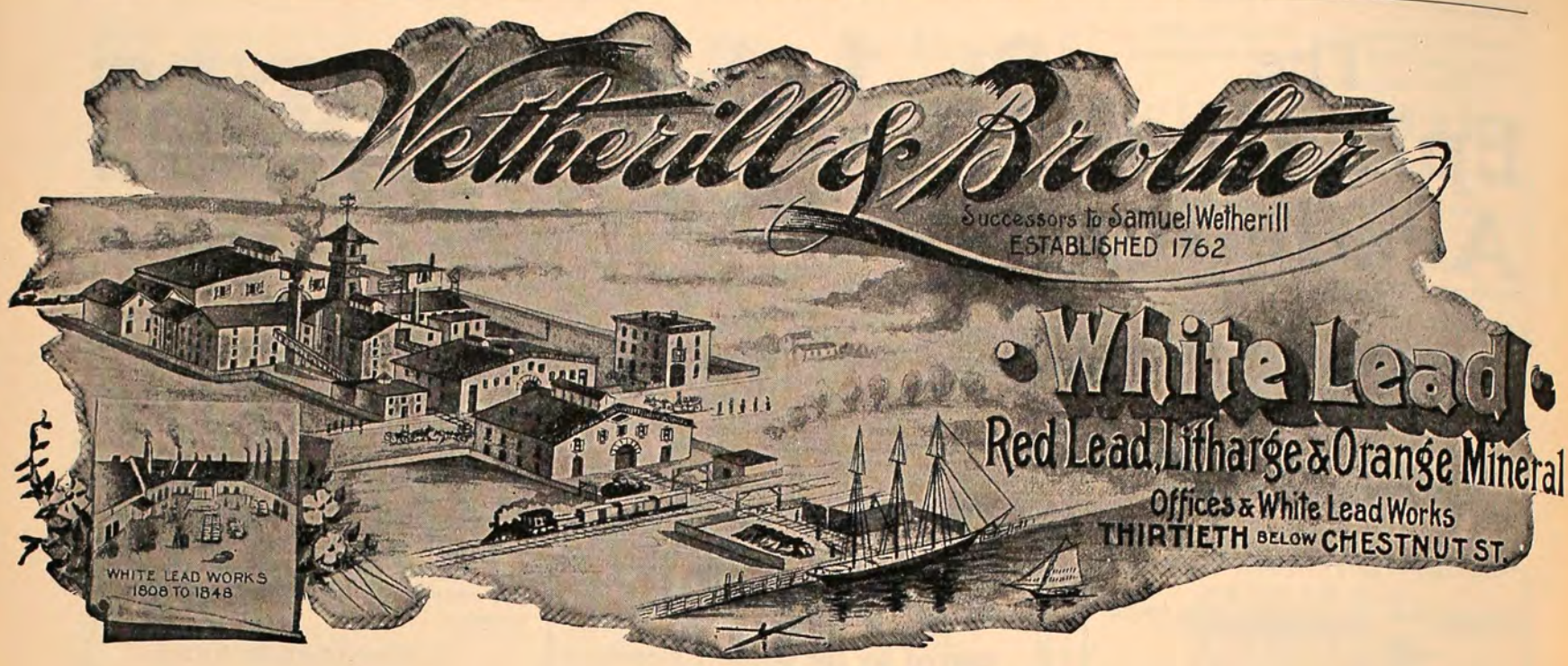

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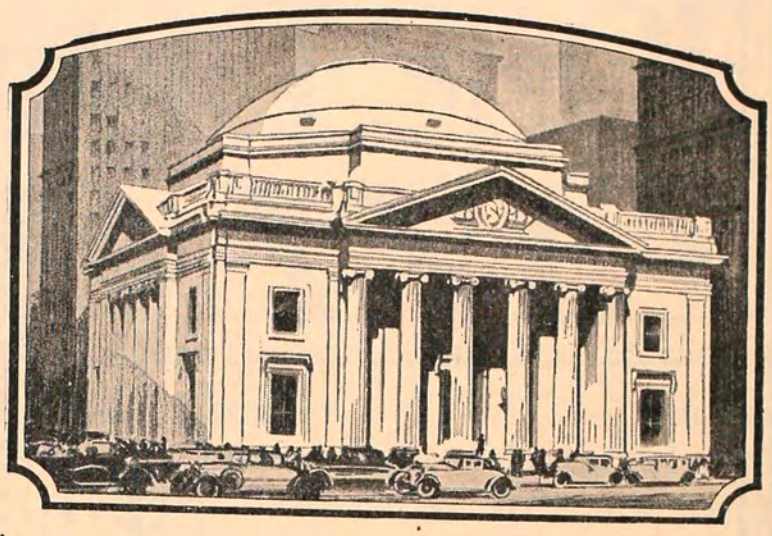

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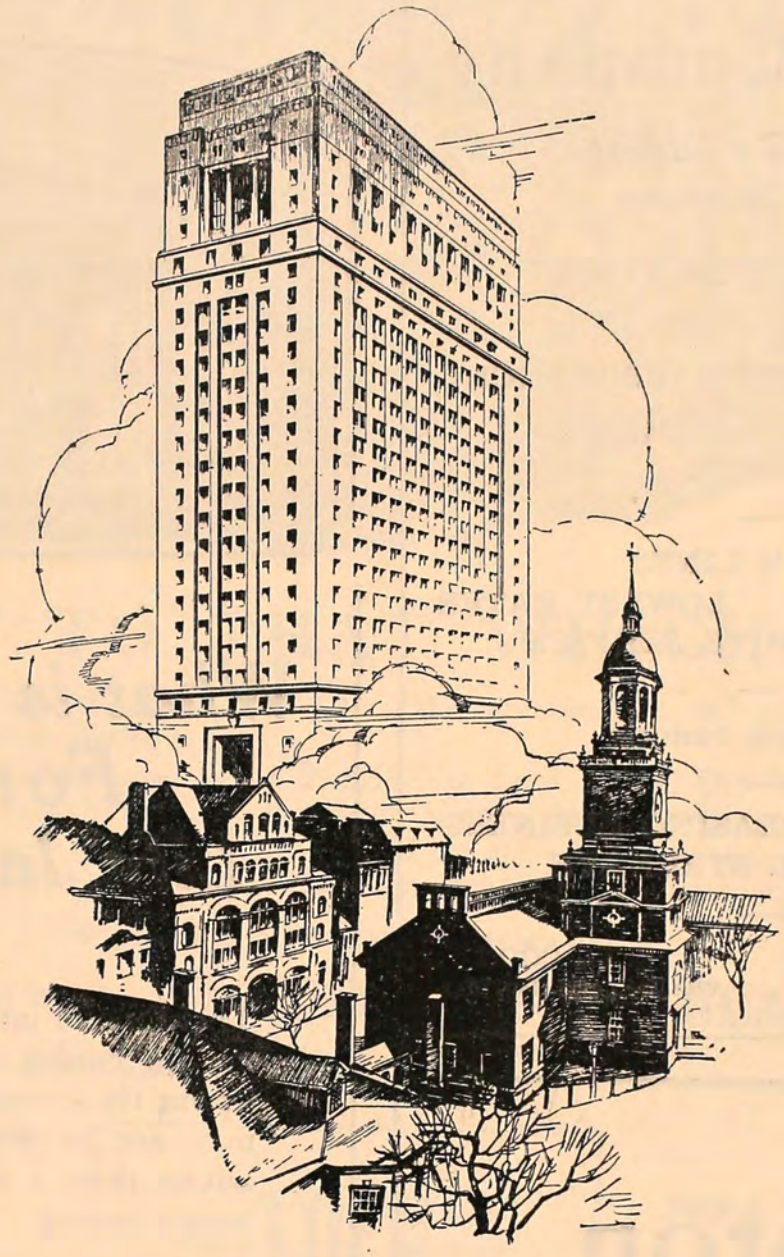

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